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MISSIONS

An International Baptist Magazine

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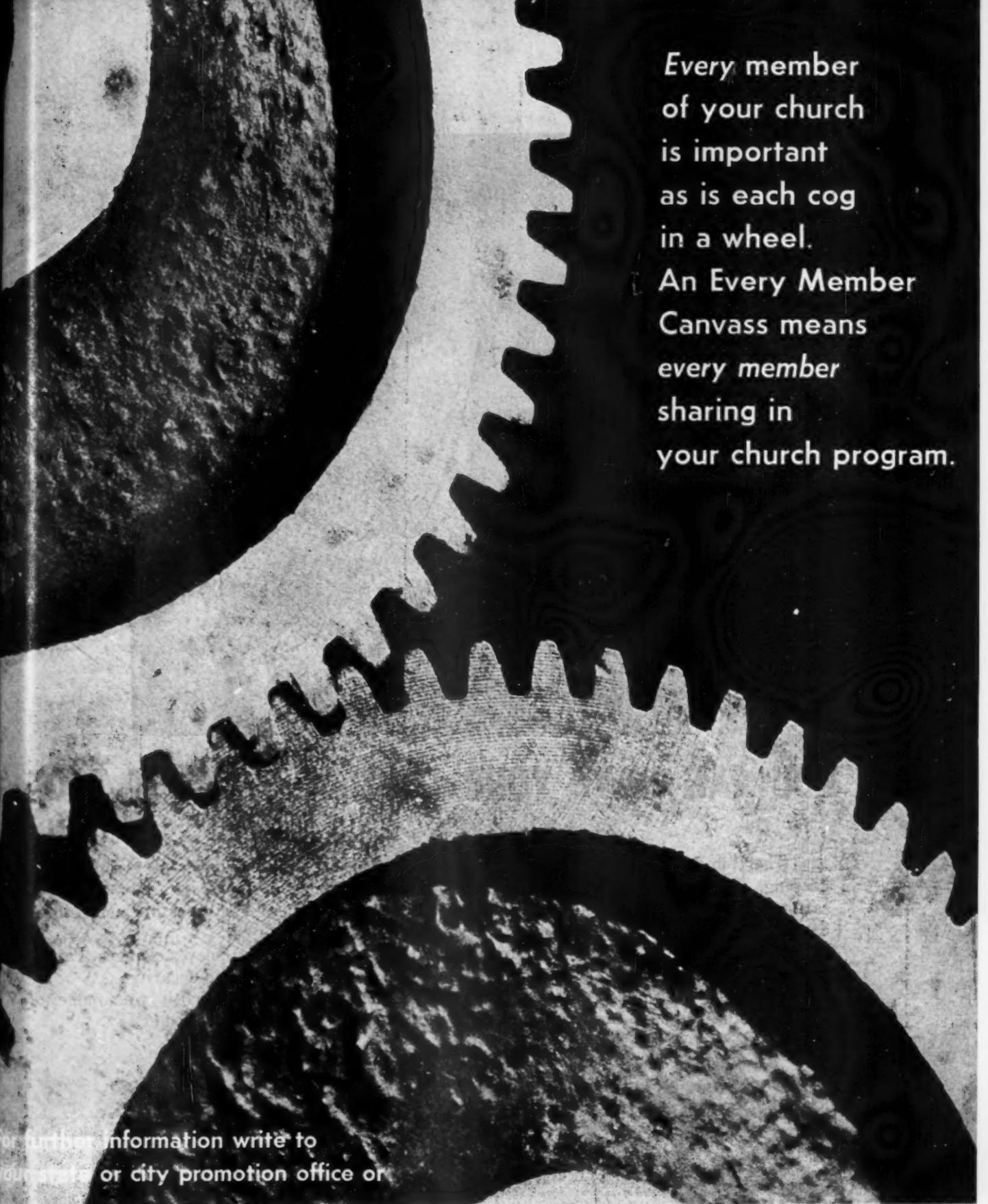


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MISSIONS

An International Baptist Magazine

Vol. 152 No. 2
FEBRUARY, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to **MISSIONS**.

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The Cover

Their wares unloaded at the railway station in Managua, Nicaragua, these women are making a final check before proceeding to the city market. *Photograph by John C. Slempe*.

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Who's Who IN THIS ISSUE



Where They Come From

By CHARLES A. WELLS

THERE IS no mysterious formula for leadership. For the men who lead us are the projection of what we are. When men have been conscious of God, accepting in their daily lives the principles of divine law, they may have been simple and untaught, but they required God-conscious men to lead them. Our modern sophisticated world, bewitched by its scientific cleverness, has sought clever men to lead it, and we have had them. Often they have been fine men, but they could not become truly great men, because they were pulled down by the little men, the selfish men around them. We are now looking hopefully for a new era of leadership, but we shall not find it without a new era of discipleship. The better leadership of tomorrow must come from the boys and girls in our homes today. No leader now or in the future can make our nation greater than what we ourselves are.

RHODA ARMSTRONG (Mrs. B. W. Armstrong) is an American Baptist missionary at Leopoldville, Belgian Congo.

JOSEPH D. BAN is a minister of the First Baptist Church, Dayton, Ohio.

ED BOLLINGER is an American Baptist missionary at Osaka, Japan.

ALMA CLIFFORD is a missionary at the First Spanish Baptist Church, New York, N. Y., under appointment of the Woman's American Baptist Home Mission Society.

CLARENCE W. CRANFORD is pastor of the Calvary Baptist Church, Washington, D.C. Last year at Denver, he was chosen to preach the annual sermon at the convention in Minneapolis, May 24-28.

WALLACE FORGEY is pastor of the First Baptist Church, Melrose, Mass.

ANNE J. HANSEN is an American Baptist missionary in South India.

FLORENCE LATTER is a missionary to Mexicans in Michigan, under appointment of the Woman's American Baptist Home Mission Society.

BENJAMIN E. MAYS is president of Morehouse College, Atlanta, Ga.

REUBEN E. NELSON is general secretary of the American Baptist Convention.

ROBERT W. SEARLE is the executive director of United Service to Families in the Courts, New York, N.Y.

FRANK A. SHARP is director of the department of university pastor and student work of the Board of Education and Publication.

MARGARET N. WENGER (Mrs. Milo E. Wenger) is executive secretary of the Woman's American Baptist Home Mission Society.

MARION WYSE (Mrs. Lloyd Wyse) is an American Baptist missionary at Managua, Nicaragua.

JANUARY QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. Who served notice that "there will be no mixed schools and colleges in Georgia"?
2. Who is an "ambassador of good will"?
3. What are we now looking hopefully for?
4. What went to send CARE packages to the needy of other lands?
5. Who is Pierre Tangent?
6. What is as exciting as to help build a new church?
7. What is to be missionary?
8. Who are discouraged because no advance seems possible?
9. What awaits the laying of Christian foundations?
10. Who has remained faithful throughout many years?
11. Who was the honored and beloved pastor of the First Baptist Church, Malden?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

12. What meets July 16-22, 1955?
13. What is ready now?
14. Who is Arthur C. Archibald?
15. What did Stanley B. Hazzard report?
16. Who could not vote in 1937 in South Carolina?
17. What is entering its final quarter?
18. Who invokes the Sixth Commandment?

Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

Mission Secretaries In Serious Accident

John E. Skoglund and Richard Cummings, together with E. E. Sowards, on their way to Haka, Burma, in company with Robert Johnson, who works in that field, were involved in an accident when their jeep slipped off the steep, twisting, narrow road. All sustained injuries. Mr. Cummings and Mr. Johnson were hospitalized for some weeks before they were able to reach Rangoon. Dr. Skoglund returned to this country on November 29, and Mr. Cummings and Mr. Johnson arrived here in December for further treatment.

We Begin With Genesis

"I wish you could sit with me on my front porch a few evenings," writes Rudy Brown, missionary at Rangoon, Burma. "About 7 P.M. a young Tamil (Indian) school teacher comes with five of his students. The teacher, a new Christian, brings the Hindu boys to me to help him in teaching them about

Christ. Where would you begin to introduce Christ to them? They speak and read Tamil, a little Burmese, and a few words of English. First we must help them to understand the Christian idea of God, and so we begin with Genesis. They ask many questions and especially on the hereafter. They ask for Bibles, because they want to read these stories in Tamil for themselves."

Baptists in Japan Celebrate 80th Anniversary

Jitsuo Morikawa, pastor of the First Baptist Church, Chicago, Ill., spent two months preaching in the churches and schools of Japan as part of the celebration program. In Kanto Gakuin University, Yokohama, some sixty high-school and thirty junior-college students made open profession of faith in Christ in response to Dr. Morikawa's invitation at the end of his address. In Sendai, one hundred high-school and junior-college girls publicly responded to his appeal. Dr. Morikawa writes: "I have returned from Japan having had one of the most profoundly moving spiritual experiences of my life. Our pastors, missionaries, and lay people, are a great group of Christian saints. The missionaries are an unusually



New foreign-mission appointees (see *MISSIONS*, January, 1954, page 62). Left to right: Rev. and Mrs. Andrew Yousko, designated to Thailand; Rev. and Mrs. C. O. Marques, field as yet undesignated.

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well dedicated and consecrated group, and the pastors are a courageous group, ministering under great difficulties, accepting situations and circumstances that most of us in America would be loath to accept."

Veldon L. Patten Succeeds M. E. Bratcher

Veldon L. Patten is the newly appointed Western area representative of the American Baptist Home Mission Society. He succeeds M. E. Bratcher, who retired last May, after more than sixteen years of service with the society. Mr. Patten



Veldon L. Patten

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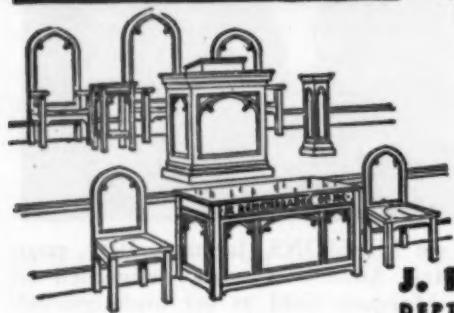
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formerly served as a missionary to the Mono Indians at Auberry, Calif. He demonstrated a keen awareness of the social and economic needs of the Indian people, as well as ministering to their spiritual needs. He also assumed responsibility for ministering to the non-Indian residents. He was unusually successful in developing an interracial church at Auberry. In his new assignment, Mr. Patten will counsel with state conventions, city-mission societies, churches, and pastors.

Home on Furlough, But Thinking of Japan

Mr. and Mrs. Wilbur Fridell, our student-work missionaries at Tokyo, Japan, are home on furlough. They are now at Madison, N.J., where Mr. Fridell is taking studies at Drew University. Mrs. Fridell writes:

MISSIONS

"We are having a restful, satisfying time on our furlough. We are enjoying every minute of it, and it is grand to be home, but we are looking forward to going back to Japan the latter part of March."

Hill Appointed Pacific Coast Chairman

Matthew W. Hill, supreme court judge of Washington state, has accepted the chairmanship of Area E in the \$8,350,000 Churches for New Frontiers campaign of the American Baptist Convention. Area E comprises the states of Arizona, California, Nevada, Oregon, and



Matthew W. Hill

Washington. Judge Hill, a resident of Olympia, Wash., has served in the supreme court since 1947. Prior to that he was a judge of King county superior court from 1945 to 1946, and practiced law in Seattle from 1919 to 1945. Judge Hill is a graduate of the University of Washington and has an honorary LL.D. from Seattle-Pacific College. During the First World War he saw service with coast artillery. One of the prominent Baptist laymen in that area, he is a member and trustee of the First Baptist Church, of Olympia. He is also a member of the board of managers, and past president, of the American Baptist Foreign Mission Society.

Revised Angami New Testament Now Available

"A cause for much rejoicing was the coming of the revised Angami

THE SMALL COLLEGE AND ITS PLACE IN AMERICAN LIFE

In February it is natural and easy to think of great Americans and of our heritage of freedom, one of our most precious possessions. As Americans we must guard this heritage against all forces that tend to tear down the ideals which the founders of our nation have bequeathed to us. As Christians, moreover, we have special reason for cherishing and practising the precepts of democracy. One bulwark against any other forces has been, is, and will be the American educational system, from the smallest one-room school to the largest universities. In this system, the small church related college of liberal arts has a unique place.

President Dwight D. Eisenhower said recently; "In our school system an important place is filled by the small, often church-related liberal arts colleges. These institutions for generations in the van of higher education have covered our land. They have brought the advantages of college training to thousands upon thousands, who except for the existence of these institutions could never have enjoyed this privilege.

"Today each of these small, almost neighborhood colleges, is striving to fit itself better to serve its students, its community, and its country. Each of them shares—as does every typical American home and every church—in the American inspiration, the American purpose, and the American goals.

"Already they have contributed much to the American way. Their potential contributions to the country's future are beyond calculation."

Franklin College, named for a great American, Benjamin Franklin, is one of these small church-related colleges. Franklin College symbolizes the continuing faith in man's ability under God to govern himself intelligently and to share with the world the inspiration and the blessings of life where mutual respect among the children of God is at once the recognition and the basis of their freedom.

If you are one of those young people considering college, consider Franklin. Write for further information to the Director of Admissions.



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New Testament. For many years we had no New Testaments to sell." Bengt Anderson, missionary at Kohima, Assam, India, continues: "The first parcel containing the new Bibles came by air, and since then both by air and steamer. Many prospective buyers had made a deposit in order to be sure to get a copy. We should sell close to two thousand copies in eight months."

Hospital Latino-Americano Has New Missionary Doctor

Everett B. Myer, M.D. recently arrived in Puebla, Mexico, to take up his work at the Hospital Latino-Americano. F. L. Meadows, M.D., our missionary there, writes: "We are happy to announce the arrival of Dr. Myer and family to help minister to the suffering people of our city of nearly one-quarter million souls, besides the many humble farmers who constantly fill our wards." Dr. Myer, after nearly seven years of practice in Puerto Rico, spent the past two years training in San Francisco and in Boston for his new surgical duties in Mexico.

Servicemen and Women Received into Membership

Calvary Baptist Church, Washington, D.C., is pioneering an interesting experiment by receiving servicemen and women, who are baptized by American Baptist chaplains, into its membership. Clarence W. Cranford, pastor, pointed out the great need for belonging to a church, following the important step of Christian baptism. He and his people are making these new Christians feel very welcome and at home within the membership. They are following these new members with interest, prayer, and correspondence as they are transferred from one military assignment to another. Upon discharge from the service, these converts are encouraged to transfer their membership from the Calvary Baptist Church to a Baptist church of their choice.

New Field Director Town and Country Work

On January 1, Clayton A. Pepper started his new work as field director of town and country work of The American Baptist Home Mis-

sion Society. Mr. Pepper received his training at Colgate University and the Colgate Rochester Divinity School. He began his work as a missionary by serving a group of rural churches in the Adirondack region. Later, he held pastorates in New York state. He received the Rosa O. Hall award while pastor at Westport. In Ohio, Mr. Pepper distinguished himself in town and country work. He conducted numerous surveys and counseled churches in planning a strategy which gave them a new hold on their fields, and enabled them to grow and increase in their ministry and influence. He



Clayton A. Pepper

has served on numerous interdenominational commissions, boards, and committees. In his new responsibility, Mr. Pepper will counsel with town and country directors, and state, town, and country committees concerning the program of town and country churches in their area.

Paul D. Raycroft Becomes Area Director of Evangelism

On January 1, Paul D. Raycroft began his new duties as plateau area director of evangelism for The American Baptist Home Mission Society. Born in Chicago, Mr. Raycroft received his training there, and has had a wide experience as evangelist and director of slum missions, as well as serving pastorates in Illinois and Pennsylvania. He was state evangelist for the Pennsylvania Baptist Convention for ten

years, and distinguished himself not only in the number of converts won to Christ, but also in the diplomatic leadership given churches in the midst of difficult situations. In his new responsibilities, Mr. Raycroft will work under the direction of the department of evangelism. He will have responsibility for directing visitation evangelism crusades, training lay leaders, and counseling in evangelism plans and techniques among American Baptist churches in North and South Dakota, Minnesota, Wisconsin, Wyoming, and Colorado.

Newest Baptist Church Ojima, Japan, Organizes

The new evangelistic work at Ojima is continuing in a marvelous way. Saturday evening meetings, held in the home of Mr. and Mrs. Nakayama, have shown steady growth. They were started only last June, and the average attendance is now about forty. Our missionaries, Beth and Ted Livingston, stationed at Shinjuku-ku, Tokyo, Japan, write about their work as follows: "We are looking forward to a baptismal service, and then we shall

have more than twenty-five baptized believers meeting for worship. In addition to these, we expect another fifteen or more to be ready for baptism within the next three months. Shortly after the new year, this fine nucleus is planning to withdraw en masse from membership in the Fukagawa church, in order to organize our newest Baptist church in Japan. Then in February they plan to break ground for the new building which you are helping to finance. We have been tremendously encouraged by the sturdy growth of this young group, but they still have much to learn, and many problems to face. Please pray for us."

Colby Junior College Calls Assistant to the President

Eugene M. Austin, pastor of the Baptist Temple, Charleston, W. Va., has accepted an appointment as assistant to the president at Colby Junior College, New London, N.H. Dr. Austin will begin his duties on February 8. He will direct the college's public relations program, and will at the same time work closely with the president, H. Leslie

MRS. AIKO SASAKI

Volunteer Worker of Japan

GRADUATE of Tokyo Woman's Christian College

EDITOR of woman's page in Japan Baptist monthly

COMPILED a history of Baptist women in Japan

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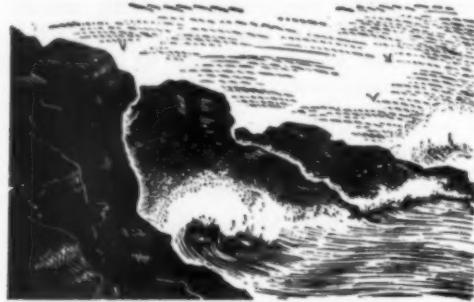
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Sawyer. At the time of Dr. Sawyer's retirement in June, 1955, Dr. Austin will become the second president of the college. Dr. Austin has been pastor of the Baptist Temple since 1946. He went to Charleston from Tioga Baptist Church, Philadelphia, where he served for six years, and before that was pastor of the First Baptist Church, Canandaigua, N.Y. He has served on the General Council of the American Baptist Convention, and was chairman of the

1950 program committee for the annual meetings in Boston. He has been active in interdenominational projects. Dr. Austin attended Colgate University for three years, majoring in German language and literature, and was graduated from Georgetown College, in Kentucky, *magna cum laude*. He holds bachelor of divinity and master of theology degrees from Crozer Theological Seminary, and a Ph.D. from the University of Pennsylvania.



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Letters . . .

TO THE EDITOR

TO THE EDITOR:

Several times I have mentioned informally our pleasure at the splendid coverage which *Missions* has given to church extension. I want now to record my congratulations for a job extremely well done, and the thanks of all who are concerned with this great mission opportunity. You have rendered the denomination a real service through your coverage of this subject in recent issues of *Missions*. The value of such articles is almost beyond calculation. We are finding that the great need in this entire program is to acquaint people with the facts. Once they know the situation as it really exists, there is no difficulty whatever in getting the support of our people. Your stories have been good and your coverage all that could be desired. I am sure multitudes of our people have read *Missions* with real profit to them, and with deep interest in what we are doing.

HERON CHASTAIN
New York, N.Y.

TO THE EDITOR:

The editorial "Peace by Counter-revolution" is such an enlightening article that I would like to ask permission to forward it to *The Dayton Daily News* for republication. Many people do not know what is being done with the Point Four program, and how it works against communism.

STANLEY H. VAN HOUTEN
Tipp City, Ohio

TO THE EDITOR:

I want to express again a long-felt appreciation of *Missions*, which seems to get better all the time, difficult as that always seems to be. Your November and December issues were especially good. While, owing to my background, I always look for news about Latin America, it is all so interesting that

one just does not find a good place to stop until it is all read. I would like to be able to visit my old field, but next to such a visit is reading what others are writing about it.

GEORGE A. RIGGS
Northumberland, Pa.

■
TO THE EDITOR:

Under your editorship *Missions* is maintaining its place in the denomination and in the larger field of missionary journalism.

ISAAC HIGGINBOTHAM
Boston, Mass.

■
TO THE EDITOR:

I am shocked and disappointed in the attitude *Missions* is taking in recent articles and editorials disparaging the men and committees making an effort to rid our government of Communists. *Missions* is very much out of step with the thinking of the mass of Christian patriots who are praising God for Velde, Jenner, and McCarthy, men brave enough to pursue investigation in spite of such attacks as yours.

MRS. HUBERT O. JENKINS
Sacramento, Calif.

■
TO THE EDITOR:

We do love to read *Missions*, especially for its firm stand and wide outreach.

J. I. BERG
Chicago, Ill.

■
TO THE EDITOR:

Enclosed please find check for \$40.50, and 27 one-year subscription renewals for *Missions*. I hope to get 13 more in a week or so. We all like *Missions* more than ever now.

MRS. GEORGE DAVIES
Providence, R. I.

■
TO THE EDITOR:

I have taken *Missions* continually since 1925.

MRS. EVA T. POLLY
Franklin, Nebr.

TO THE EDITOR:

May I express a sincere "thank you" for the splendid coverage for the Churches for New Frontiers campaign in the October issue of *Missions*. Likewise, I want to say a personal word of appreciation for the continuing space and coverage in other issues. Those of us who

are on the staff of The American Baptist Home Mission Society greatly enjoy working with you. The splendid spirit of cooperation and helpfulness is but another indication of the superb leadership you are giving this important Baptist periodical.

CLIFFORD G. HANSEN
New York, N.Y.



■
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As I See It

By WILLIAM B. LIPPARD

IN THE VAST DESERT of Australia, everything was ready for England's experimental atomic-bomb explosion. To Australia had come top atomic scientists, technicians, newspaper correspondents, to witness and record the event. All had been thoroughly screened for security reasons. Suddenly the experiment was ordered postponed. The day chosen for it happened to be Sunday. As reported in the *New York Herald Tribune*, out of deference for church sentiment, and believing that a Sunday detonation of the world's most terrible weapon for mass human slaughter would be sacrilegious, the Australian Government ordered its postponement.

In this modern world, what could be more ironical? What news event could provoke more widespread and justifiable cynicism? The Fourth Commandment, "Remember the sabbath day, to keep it holy," is cited to postpone an experimental atomic-bomb explosion; yet nobody, except a pacifist, invokes the Sixth Commandment, "Thou shalt not kill," to prevent the wartime use of the bomb. We can be sure that if, instead of negotiating to settle their differences, the United States and Soviet Russia resort to a Third World War of mutual annihilation, nobody will flicker an eyebrow of protest when American planes drop atomic bombs on Moscow, and Russian planes drop atomic bombs on Washington, because the day chosen happens to be Sunday. But to experiment on Sunday, that is sacrilegious!

This news story from Australia illustrates today's fearful shift in moral values. At all costs we must preserve the sanctity of the Sabbath, and have no bomb experimentation on that day; but the wartime mas-

sacre of hundreds of thousands, indeed millions, of innocent civilians, men, women, children, as at Hiroshima and Nagasaki, at any hour daily and Sunday, and presumably again with the blessing of organized Christianity, will be permissible, and as against atheistic Russia a justifiable and holy crusade. The Founder of Christianity once condemned his own generation when he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, justice, mercy, and faith." Any pastor who needs a modern illustration for a disturbing sermon on that text will find it in this Sunday atomic-bomb episode in faraway Australia.

The gigantic American Telephone and Telegraph Company, familiarly and affectionately known in Wall Street as "A.T.&T." has 1,250,000 stockholders—more than any other corporation on earth. Recently this host of stockholders through the management presented to President Eisenhower the 50-millionth telephone in service in the United States. It is decorated with an inlay of the Presidential seal in black and gold, and forty-eight gold bars representing the forty-eight states.

So we have 50,000,000 telephones! It is now possible to talk with every person in this great country, except people isolated on hunting or fishing trips, or marooned in the Utah desert, or temporarily cut off by storm or other emergency. How marvelous is the telephone! By it we can broadcast wild rumor, spread evil slander, publicize mal-

cious gossip, ruin reputations, assassinate characters. Likewise by it we can bring cheer and consolation to those bereaved, encouragement and hope to the downcast and the sorrowful, and in other ways use it for the welfare of mankind.

With telephones, telegrams, radios, and TV sets, never in history has intercommunication been so easy. This astonishing extension of the range and the potentiality of human speech reminds me again of a remark attributed to the late George Bernard Shaw. All this remarkable possibility of *everybody* talking to *everybody* else has come about precisely at a time in history when *nobody* seems to have anything really significant to say!

Since my retirement as editor of *Missions*, I have been enjoying my part-time occupation as executive secretary of The Associated Church Press, which includes in its membership more than one hundred and twenty church papers of all denominations. So I read many church publications. Recently I was shocked by an editorial in a paper whose name, and that of its denomination, I need not mention.

The editorial condemned a church of that denomination, *not in the South but in the North*, whose pulpit committee was carefully "screening" (a much-abused word these days) every candidate for its vacant pastorate in order to eliminate from consideration every man who refused to pledge never to discuss the race issue in his preaching, and never to urge cooperation with Negroes in practical ministry.

Whatever the denomination, it seems incredible that any church claiming to be Christian would sanction such pulpit committee procedure and selectivity. Here surely is a news story that Communists will cite to support their propaganda against American Christianity and democracy, and by contrast to re-emphasize Communist racial equality.

On Race Relations Sunday, February 14, just what will that church expect its new pastor to say? Can he ever preach on the Fatherhood of God and the brotherhood of man?

February, 1954

EDITORIALS

FEBRUARY, when we celebrate the birthdays of Washington and Lincoln, is an excellent time to consider the ideals that have made our nation great. For greatness was not bestowed upon our land; rather, it came as the result of strict adherence to certain well-defined principles—freedom of speech and of peaceful assembly, freedom to worship God according to the dictates of conscience, freedom of every man to live his own life in harmony with the common rights of other men. Speaking of America's leadership in the free world, *The Manchester Guardian Weekly* says: "It stands pre-eminent today not so much because of its material wealth as because of its liberal traditions. It is the land of Washington, Madison, Jefferson, and Lincoln. It was the country which by its own effort threw off the colonial yoke, established democratic government, fought a civil war to end slavery, and fought two world wars against tyranny. For these things it is respected. If it is going down again to the level of the Teapot Dome, the Ku Klux Klan, and McCarthy it will be less readily respected." True Americans, genuine patriots, must see to it that this nation, under God, shall not go down to that level.

Churches to Observe America for Christ Month

AMERICAN BAPTISTS have long designated February as America for Christ Month, and have become accustomed to a special offering at this time for our home-mission work. It is now generally known that this offering—\$350,000 was last year's goal—is an integral part of our national Unified Budget, not an "extra" in any sense of the term. For this year only, however, the same \$350,000 goal has been incorporated in the Churches for New Frontiers campaign, by authorization of the Denver convention. So, many churches will not receive a separate America

for Christ Offering, especially churches that are participating in the Churches for New Frontiers campaign. Nevertheless, February continues to be the month to focus attention on our common tasks in home-mission areas. Christian education, work in Christian centers, bilingual work, Christian friendliness, our work in Alaska and in Latin America—all these and other areas of our home-mission task should be in our thoughts and in our prayers. We speak of America as a Christian nation, but we know that in many areas of its life it is not Christian at all. Always there are new generations to be won to Christ and new areas of life to be brought into captivity to him. So it is that home missions is a continuing task. And this task commands our deepest devotion.

A Call to Praise And Prayer

FAMILIAR also on our denominational calendar is Baptist World Alliance Sunday, which falls this year on February 7. From the officers of this organization comes an expression of earnest hope that on that day we shall remember our fellow Baptists everywhere, and dedicate ourselves anew to promoting the spirit of fellowship, service, and cooperation within our worldwide brotherhood. With reference to our Christian message, the communication declares: "Jesus Christ as our Savior and Lord is the center of that message, and we earnestly believe that it is sorely needed today. We must regain in every one of our churches a profound conviction that the common life in our communities and nations cannot do without the Baptist witness." Speaking of freedom, the document asserts: "We . . . have great reason to unite in giving thanks for religious liberty in many lands, and for the fact that this liberty is increasing in some places. But we know that we shall always be compelled to fight in order to defend and

retain this freedom. Still harder is the fight to gain it where it has hitherto been denied to our fellow believers." By way of confession the document reminds us of "our selfishness and shortcomings, our lukewarmness and indolence as Christian messengers, things that so often prevail in our everyday life. Our greatest hindrances are in our own hearts." The communication ends with this note of hope: "Let us lift our heads in confidence and courage. Ours is not a losing cause. We are marching forward. We are looking up and ahead to that day when the eternal purposes of God shall assuredly reach their consummation, and all the realms and kingdoms of this world shall become the kingdom of our Lord and of his Christ."

Ninth Congress, B.W.A., London, July 16-22, 1955

IT IS NOT too early to make plans to attend the Ninth Congress of the Baptist World Alliance, in London, England, July 16-22, 1955. Organized in 1905, the alliance will be celebrating its fiftieth anniversary. "Christ the Same—Yesterday, Today, and Forever" is the appropriate theme for that important occasion, carrying with it the thought of the past, the present, and the future, and of the timeless Christ, our eternal contemporary, as the heart of the Baptist witness in every age. Inasmuch as an unprecedented number of Baptists will be crossing the Atlantic from Canada and the United States to attend the London congress, the prudent traveler will not wait too long to make travel and hotel reservations. These arrangements should be made through a travel agency. Alliance headquarters urges that the travel agency making ship or plane reservations should also arrange for hotel accommodations in London. The time to act is the moment you know you are going, preferably a year in advance.

Supreme Court Wrestles With Law and Conscience

LAST DECEMBER, after hearing the last in a series of arguments on the constitutionality of segregation in the public schools, the Supreme Court declared the hearings closed, and left the world waiting to see what its decision would be. The arguments dealt

with five questions: What was the intent back of the Fourteenth Amendment in 1868? Did Congress and the states understand that the amendment was to outlaw racial separation in the schools, either then or later? Does the Supreme Court have the power to construe the amendment as meaning that segregation is a denial of equal protection of the laws? If the court decides that segregation is unconstitutional, must the change be sudden or gradual? What should be the legal mechanics for such a change? Whatever the answers may be, it is clear, as the *New York Herald Tribune* aptly says, that "segregation, by one pressure and another, is on the way out. And as the Supreme Court wrestles with law and conscience, its problem appears to be how far and how fast to go." If the decision is against segregation, as indeed it should be, there will be difficult problems ahead. Already Governor Herman Talmadge has served notice that as long as he remains in office "there will be no mixed schools and colleges in Georgia." He envisages the abolition of the state's public schools and the establishment of so-called private—and segregated—schools. But the situation is far from being hopeless, even in Georgia. Though recognizing the problems for what they are, Guy B. Johnson, of the University of North Carolina, declares: "The operation may be serious, but the patient will recover. And when he recovers and looks back over his experience, he may say: 'Well, it wasn't half as bad as I thought it would be.' "

Reason for Sober Concern—and Then

A PASTORAL LETTER issued recently by the House of Bishops of the Protestant Episcopal Church, after listing causes for thanksgiving, including an increase in Christianity's numerical strength and in its spread geographically, declared: "... we have reason also for sober concern." Then followed a statement about communism, "with its philosophy of materialism," and fascism, "another form of totalitarianism which deifies the state, expressing itself in various forms of national state socialism." The church, said the bishops, is equally opposed to both. They said also, "We are against trial by uninformed public opinion, against accusations by hearsay." With reference to corruption in high places, to our over-

crowded prisons, and to the mounting problem of juvenile delinquency, the bishops asserted: "Our country seems to be losing that faith and confidence in itself which has characterized our life in other days, and shown itself in a devotion to human rights and liberties. We have become anxious and worried, the victims of our fears—our fear of war, of military service, of insecurity, and of communism." And what is the solution? Ultimately it is to be found in the Christian faith. "No peace can be had, no concord established, until men come to accept the truth of the gospel." In more specific terms, this means that the church must communicate the redemptive life of Jesus Christ. "If we Christians really believe that the gospel is the power of God unto salvation, we must accept with eager will and quickened heart the missionary task and opportunity before the church today." Christ's command to make disciples of all the nations "means sacrifice and complete commitment, . . . Here is adventure, shining and glorious, and the issue is beyond imagination."

"The Awful Arithmetic Of the Atomic Bomb"

PERHAPS in years to come, when historians and literary men are evaluating President Eisenhower's numerous addresses, the one that will lead all the rest is that delivered before the General Assembly of the United Nations, on December 8, 1953. And the one phrase by which that address will be generally recognized and identified is "the awful arithmetic of the atomic bomb." Dramatically, adventurously, the President seized the initiative in the peace offensive, by making clear what an atomic war would be like, and by assuring all nations that the United States desires only a just and lasting peace. Nevertheless, until peace is a reality, the "awful arithmetic" remains. "Atomic bombs," declared President Eisenhower, "are more than twenty-five times as powerful as the weapons with which the atomic age dawned, while hydrogen weapons are in the ranges of millions of tons of TNT equivalent." The atomic stockpile in the United States, "which, of course, increases daily, exceeds many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theater of

war through all the years of World War II." But we no longer have a monopoly on atomic weapons. The dread secret is no longer a secret. Other nations, including the Soviet Union, have atomic weapons. And not even the expenditure of vast sums for systems of defense can guarantee absolute safety for the cities and the citizens of any nation. "The awful arithmetic of the atomic bomb does not permit of such an easy solution." So there is only one last hope—peace, while there still is time. To that end the President proposed a four-power conference on world problems. And to that end he proposed an atomic pool for peace. Both proposals should—indeed, must—be carried out.

On Finding Out How the Other Half Lives

OVERFED Americans, who lack the slightest knowledge of what it means to be hungry even for a day, to say nothing of a week, a month, a year, or a lifetime, have been known to express shock on being told of the widespread poverty of millions of people in the Philippines, in India, in Burma, and in other lands. Some of them, unfortunately, appear to know little, and care less, about how people in the other half of the world live. According to a survey by the Twentieth Century Fund, the United States, with about 7 per cent of the world's population, has 40 per cent of the world's income, which fact may explain at least in part our smug complacency. Had our nation's income for 1948 been divided, each person would have received \$1,525, as compared with \$950 in Switzerland, \$933 in New Zealand, \$895 in Canada, \$812 in Australia, \$805 in Sweden, \$781 in Denmark, \$777 in Great Britain, \$550 in Norway, \$418 in France, \$336 in Germany, \$225 in Italy, and \$181 in the Soviet Union. Farther down on the list are Bolivia, \$55; Philippines, \$41; and Ecuador, \$40. Many of the countries of Asia and Africa are in this bracket or lower. Visit India and the Belgian Congo and see what these statistics mean in terms of human lives. See what the newspapers mean when they report the need for technical assistance in underdeveloped areas. Ponder the economic problems, with attendant problems of malnutrition and disease, that our missionaries face, along with moral and religious prob-

lems. And then think of the responsibility of the United States in a world of need. The Twentieth Century Fund survey declares that the United States cannot "survive as an isolated island of abundance in an ocean of pov-

erty." Of course it cannot—and should not. It does not take a survey to teach us that. Enlightened self-interest, if not regard for our fellow men, ought to teach us that basic fact of life.

Between Christmas and Easter

WRITING in this magazine for December, 1952, Halford E. Luccock prodded us with the thought that the Baby Jesus grew up. "Part of the eternal appeal of the Christmas story," wrote Dr. Luccock, "lies in the fact that it is the story of a baby. Yet in that fact also lies a danger. For the multitudes of people gladly make a sentimental response to the infant Christ, but they shrink from making a moral response to the man Christ Jesus. They miss the chief point in the Christmas story, which is that the baby grew up into the Son of Man and the Son of God, who made a devastating challenge to a world of greed, of cruelty, and hard power."

Exactly so, and midway between Christmas and Easter is an excellent time to think seriously in just these terms. A few weeks ago we found it easy to adore the Baby of Bethlehem. But a few weeks hence we shall meet the challenge of the Christ of Calvary. And what then? Shall we find it easy to obey him? Will our obedience at Easter be as spontaneous and as wholehearted as was our adoration at Christmas?

The Baby of Bethlehem grew up. He "increased in wisdom and in stature, and in favor with God and man." In the Temple at the age of twelve, as he conversed with the religious authorities of his day, "all who heard him were amazed at his understanding and his answers." Eighteen years later when he was a grown man, "the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes."

That is to say, the teachings of Jesus had the ring of reality that no one could deny. His words were self-authenticating; they were recognized as true because they *were* true. The professional teachers of his day, the scribes, gave long discourses which were replete with quotations from this rabbi and that,

with the over-all effect of being far removed from the fundamental moral and spiritual needs of the common people. Jesus, however, casting aside all such quibbling and verbal gymnastics, went straight to the heart of the issue at hand, and so straight into the lives of his hearers.

In this manner Jesus challenged many of the accepted religious concepts of his generation. "You have heard," he declared, "that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. . . ." Again: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, . . ." "You have heard" was the approach of the scribes; "I say to you" was the approach of Jesus. Here, then, in the teachings of Jesus was something new, something authoritative, something challenging, and the people were astonished at it.

It is unthinkable, of course, that that kind of teaching should go unchallenged. It did not. Jesus met head-on the vested religious, social, and economic interests of the time. He challenged authority. And so, while the common people heard him gladly, the religious leaders would have nothing to do with him. Though he commanded the loyalty of a handful of men to the extent that they were willing to die for him, he aroused in others an antagonism so strong that they determined to kill him.

To the custodians of the Mosaic law and of the religious rites of the Temple it soon became evident that a mature man, an authoritative teacher, was in their midst, and that they had to reckon with him. "Woe to you, scribes and Pharisees, hypocrites!" Jesus exclaimed, "for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith." Again: "Woe to you, scribes and Pharisees, hypocrites!"

for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity." That was plain language, and the scribes and Pharisees did not like it. It would soon get Jesus into trouble—they would see to that.

The contemporaries of Jesus, we recall, thought of him in concepts already familiar to them. He was like John the Baptist, or Elijah, or Jeremiah, or another of the prophets. These were men of iron! Alone and unafraid, they flung down ethical demands that shook the foundations of the social order of their times. Personal regeneration and social transformation they demanded with all the vigor that they could command.

Dressed in the simplest of clothing, eating the simplest of food, John the Baptist was a fiery, crusading prophet who spoke in the simplest of terms. Boldly, unequivocally, he called upon his hearers to repent, to change their ways of thinking and living, to make an about-face in their religious ideas and practices. His forthrightness soon put him into prison and finally cost him his life, but never once did he falter or turn back.

Elijah, the courageous prophet who stepped across the threshold of Israel's national life in the ninth century before Christ, challenged the corrupt moral and spiritual conditions of the royal court itself, and came to grips with the entire system of Baal worship, which was destroying the nation's life. And Jeremiah, prophet of the declining days of the kingdom of Judah, fearlessly pointed out the danger of depending on a religion of the state alone, and the importance of a religion of the individual heart and life.

Knowing Jesus as the Gospels reveal him, are we surprised that his contemporaries thought of John the Baptist, or Elijah, or Jeremiah when they heard him speak or saw him in action?

Midway between Christmas and Easter it is good for us to remember that the Baby of Bethlehem grew up. Only a few verses of the Four Gospels are devoted to the story of his birth—the songs of the angels, the adoration of the shepherds, the gifts of the wise men—and even that story is marred by the machinations of the crafty Herod, who sought the Baby's life. The rest of the Gospels, the larger

part by far, and the other books of the New Testament are devoted to his adult life and to the demands of his redemptive mission among men.

This same Jesus lives among us today. He comes to us, even as he came to the people of Galilee and of Judea nineteen centuries ago, and disturbs us with his high demands upon our lives. He probes deeply into our personal characters, lays bare the follies of our social order, challenges us to a discipleship that begins and ends with a cross. From all that is low and vile, from all that is unbrotherly and unkind, from all that is selfish and sinful, he calls us to a mission of redemption which includes every place on earth and every area of life. He demands no more, he requires no less.

In February we give special thought to race relations, to the ideal of brotherhood among all men, regardless of race or language or national background. We would be less than Christian if we did not do so. And we shall be less than Christian if our thoughts do not take form and substance in deeds. Jesus, we remember, *touched* a leper! He ate with tax-collectors and sinners. He mingled freely among the moral and social outcasts of his day and ministered to their needs.

As Christians we are called to a world mission. This mission begins where we are and extends to all lands and to all areas of life. The Christian ideal embraces the redemption of men and nations, until "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." To be Christian is, therefore, to be missionary. Missions is the life and the breath and the heartbeat of Christianity.

It is from this perspective that we ought to view our Churches for New Frontiers campaign. Raising a fund of \$8,350,000 for new churches in the new communities of our highly industrialized American life is a part of our responsibility as Christians. Our discipleship to Christ demands it.

It is from this perspective also that we ought to view our mission work in other lands. Christ commands that we make disciples of all the nations, and here again it is clear that missions is the life and breath and the heartbeat of Christianity. To be itself, Christianity *must* be missionary.

Putting Dreams into Action

It takes more than dreams to do effective work in mission lands. Dreams must come to life in action

By MARGARET N. WENGER

DID YOU EVER see a dream that had come to life? Well, I did! As I stood in the doorway of the new Hospital Bautista at Managua, Nicaragua, I thought of the dreams of hundreds of American Baptist men and women that have gone into the erection of this new reinforced concrete structure which will serve the people of Nicaragua under the leadership of Dr. John S. Pixley, appointee of the Woman's American Baptist Home Mission Society.

I stood about two hundred feet north of the new edifice on the steps of the old frame building, and thought of the sacrifices of yesterday and of today. I recalled the purchase of the property in 1927, made possible through a gift to the Woman's Society honoring Evelyn Briggs Cranska. I thought of the tragedy of the earthquake in 1931, and the years of rebuilding in order to provide an adequate medical center.

From another location I stood on the steps of the Pixley home, south of the new building, and looked at the rear of it some five hundred feet away to the north. Plainly visible through the huge shade trees were the kitchen wing on the first floor and the operating room on second. I recalled the doctors and nurses sent by the Woman's Society in early years, and the work of their hands now brought to such great fruition in the services of John and Phebe Pixley and Dorothy Lincoln, with their well-trained national staffs.

As a visitor to the hospital for the first time since 1948, I was struck by the increase in activity: more private automobiles, more people coming through the hospital gates on foot (usually a woman from a low economic level carrying a sick baby in her arms), more patients arriving by taxicab. When I was in Managua five years ago, the only cabs on the street were horse-drawn carriages. Now little French-made automobiles dart through the crowded streets, out past where the pavement

ends, and over the dusty or muddy six blocks (depending on the season of the year) to the Hospital Bautista at the southeast edge of the city. Paving, now in sight for these last six blocks, will bring the hospital nearer to the heart of the city in terms of both time and comfort.

There were more patients in the morning clinic waiting outside on the porch reserved for their use. Every morning when I saw them I counted the children, and always they made up a good percentage. One little girl about three, with sores all over her arms and legs, wept loudly as she waited. An older sister, three years her senior, tried her best to give comfort, but to no avail. As women came out from the doctors' offices carrying small babies, they drew out of the baskets on their arms clean, white muslin pieces a yard square to spread entirely over the infant—head, body, and feet—to protect it from the terrific heat of the sun. On one such muslin cover I saw the embroidered word "baby" in English.

Another mother waited one morning—not quite so clean, baby not so well cared for, head and body completely swathed in soiled coverings. There was a look of distress on the faces of both. "Measles," Miss Lincoln said. I thought of all I had heard of the Point Four program in Nicaragua, the benefits brought by the Hospital Bautista, and I wondered what the next five years would show for cases like this one.

The patients for the clinic arrive early. About nine o'clock the Bible woman, Dona Cristina Cruz, and the pastor in charge of the service of the day arrive. The portable organ is rolled through the door. The hymn is announced and another of the services of the hospital begins. Thus the evangelical story of Christ and his saving power reaches a new group. The 9,035 clinic patients heard the evangelical message last year. This message, familiar to us, is new to many in Nicaragua.

Later in the morning I accompanied Dona Cristina as she made her rounds to bedside after bedside. Here she left a New Testament, there an illustrated Gospel of Luke, here a tract, there a book—all, of course, in Spanish. The church in the United States which supports this woman can be thankful for her effective Christian testimony. She serves equally capably as the president of the Woman's Mission Society of the First Baptist Church of Managua, the group who call themselves the Mary-Martha Circle. She is also an elected deaconess of the Managua church.

One morning I met at 6:45 for devotions with the nurses of the Nurses' Training School maintained in conjunction with the hospital. This daily practice is a definite part of their spiritual growth. They also attend the Sunday evening service and the Friday young people's meetings at the First Baptist Church.

Since the graduation of the first class in 1946, forty-two girls have successfully passed all requirements for graduation. Some of these are at work in Hospital Bautista in responsible positions: in the operating room, as anesthetists, one assisting Miss Lincoln by teaching in the training school. Several are nursing in Honduras, in Panama, in Venezuela, and in other sections of Nicaragua.

There is Matilde, who was a servant in the hospital. She had not finished primary or secondary training. She became fired with a desire to serve and went to work to become a nurse. She entered Colegio Bautista, continuing to work at the hospital while she studied. Following her graduation from the training school, she was sent to San Salvador for special training as an anesthetist. She is now one of the three nurses performing that duty.

Another of the graduates was in the nursery when I passed by one morning. Eleven tiny ones occupied all available beds. Even dresser drawers had to be pressed into service! The nursery was no larger than 8×10 feet!

Limitation of space is only one reason why the Nicaraguan doctors and nurses, as well as our missionary staff, look forward to the opening of the new building. Completion is in sight. The tile floors were being laid in October, the windows had arrived over at the Corinto port. There was nothing known that should delay construction. I walked through the long, wide halls, going from one empty room to another.



Mrs. Wenger (left) poses with Dona Christina Cruz, Bible woman at our mission in Managua, Nicaragua



Dr. John S. Pixley engages in an important ministry of healing at the Baptist Hospital in Managua



Photographs by Wilbur Larson

A part of the greatly needed new building at the Baptist Hospital, Managua, during its construction

I saw the wards; the fourteen private rooms; the nursery, which will accommodate twenty baby beds; the quarters for small children, which has been so much a concern of children in the United States; the delivery room; the operating room, which has a gallery room for observers. I noted the gaping places in the new kitchen for the walk-in refrigeration equipment, the empty shaft where the elevator will be placed, the room waiting for the switch board, which will provide immediate communication with the telephones in both the old and the new buildings.

Here was an empty building waiting! Waiting not for patients, but for equipment. As soon as the equipment is available, the sixty hospital beds will be filled without any trouble. For the hospital and its staff are recognized as giving superior service. American Baptists must give the same superior service in providing good equipment. The empty building cannot wait long. What kind of dreams have we?

Hospital patients come from within the capital city of Managua and from the eastern section of Nicaragua. Many are from the Baptist constituency.

Two week-end visits to the villages were planned for me, and I soon found out why.

Much has been spoken and written about the great First Baptist Church of Managua, with its large membership of about 800, its great choir, its attendance of 200 young people on Friday night, its sacrifices in bringing 1,000 *cordobas* (\$140) each week for the new church building. But there was a need for me to meet and to worship with people in the smaller church.

The first week end, four of us traveled by train to visit Baptists at Leon and Corinto. Four women and twelve pieces of luggage! That is a lot of luggage for only two days and one night. But bedding, food, and boiled water had to be taken. There is some advantage in non-air-conditioned coaches. Luggage can be passed in and out of open windows, saving energy. However, when a driving tropical rain comes up, windows are quickly lowered. The resulting heat and the steam are dreadful.

Leon and Corinto can be reached from Managua only by train. Great throngs of people waited on practically every station platform. Many of them were there to sell lunches. Passengers bought *tortillas*, cheese, *tortes*, fresh

fruits, candies, and coffee. For the coffee, drinking gourds were furnished. Many passengers carried their own gourd cups. Here and there a mother held her baby's bottle outside the open window while the milk seller obligingly filled it. Other vendors sold clay banks in shapes of pigs, rabbits, roosters, oranges, pineapples. Such banks have to be broken to be opened.

Our first stop was at Leon, about four and one-half hours from Managua, where we attended the Sunday morning service. (We had started at five that morning.) Leon is a university town, and in the congregation were thirteen university students, most of whom were studying medicine or pharmacy. As they were studying English also, they enjoyed trying it out on us. At first we had difficulty understanding one another, but as confidence built up, understanding developed. The teacher of the adult class, exceedingly well prepared, was one of those students. As was true on any visit among the people, the missionaries recognized many former Colegio Bautista students and friends of the hospital.

In the afternoon we went by train to Corinto, where we were guests in the home of the pastor, a graduate of Colegio Bautista and of the Baptist Seminary. The family, with several persons from the congregation, met us at the station. Several of the welcoming group carried our twelve pieces of luggage. We walked to the pastor's home through the dusty streets, happy in our Christian fellowship.

Pastor and Mrs. Downs have a day school for the children of Corinto. Their home is utilized for that purpose by movable screens, which can change a large room into several compartments and adapt them for various purposes. Mrs. Downs is from a family where father, mother, and children were converted through the combined efforts of Colegio Bautista and an itinerant gospel preacher. From the leadership of this one family, hundreds of lives have been changed.

As always, the crowning glory of Christian fellowship came through participating in the Lord's Supper. I wondered that night at Corinto what goes through the mind of the non-believer who has come in to hear the service at the invitation of his neighbor. I wondered about the men on the street who stopped and looked in from the sidewalk. Curiosity prompts

them to stop. They often stay. They may not know it, but they seek "a new nature, created after the likeness of God in true righteousness and holiness."

The next week end six of us drove by station wagon north to Ocotal and Somoto. The missionaries had carefully planned this trip! The way led through Dario, with a population of probably 1,000, one and one-half hours from Managua. We drove through a wide area where there was no evangelical work at all. We stopped in places where there are, or were, evangelical groups. Sebaco had a clinic twenty years ago, but now has only the occasional services of a student, who also goes to San Isidro. Once Matagalpa, a lovely mountain town, had a church. There was no longer work in Esteli, a town of 10,000. The Ocotal congregation is pastorless. The missionaries visit each of these places when they can. Mary Butler holds vacation schools in this area and trains leaders.

On Sunday morning we worshipped at Somoto, not far from the Honduras border. The group there was encouraged because a new chapel was being erected. Those faithful ones seemed exactly like "the salt of the earth," which saying of Jesus they discussed at length in the morning Sunday school lessons.

What is the responsibility of American Baptists? What can we do? Here is a great area virtually untouched by the gospel. Our denomination has failed miserably to carry out the Lord's command to his disciples. This land of Nicaragua is our responsibility. No other major denomination is at work there. There are a few fervent Pentecostal and Holiness groups. The Roman Catholic Church is not very active in these parts. Many towns do not have resident priests. Not only are the missionaries discouraged because no advance seems possible, but so are the people.

If we do not want to lose what has been gained in years of work, it is time for American Baptists to put more dreams into action. Dreams of better training for Christian leadership among the lay people, dreams of progress in youth programs, dreams of training for Christian homes, dreams of an increase in children's activities, dreams of an outpouring of the Holy Spirit in Nicaragua—let us put these into action. And as we pray, "Thy kingdom come" in Nicaragua, let us support that prayer with our deeds.



Missionary Robert W. Dixon, general worker in Nicaragua, teaches a class in our seminary at Managua



Patients in the clinic at the Baptist Hospital in Managua attend morning devotions, conducted daily.



First to use the new building at the Baptist Hospital, Managua, was the Nurses' Training School.

I Am Glad I Could Report Progress

An American Negro educator tells of changes in American race relationships that he has observed in recent years

By BENJAMIN E. MAYS

SINCE 1936, I have been out of the United States ten times attending world conferences, under the auspices either of the churches or of the Y.M.C.A. When I left the United States in November, 1936, for India, I said to myself, "For the first time in my life, I will leave the question of race and color in the United States. I will be a human being, not a Negro." But I was mistaken. I could not do so, first, because I had experienced discrimination; and, second, because where there was no discrimination, people insisted on talking about race and color.

SEARCHING QUESTIONS

The Indian press, photographers, and students seemed more interested in what I had to say than they were in what some of my white colleagues had to say. They wanted to know about the Negro's plight in the United States. At a school for India's "untouchables," I was introduced as an "untouchable" from the United States. Although the introduction stunned me at first, I soon recovered my poise. The school principal meant no harm. He was using me as an example of what an "untouchable" might become.

I arrived in Bombay on December 24, 1936, to attend the world convention of the Y.M.C.A. Sixteen years later, on December 20, 1952, I again arrived in Bombay, this time to attend a meeting of the central committee of the World Council of Churches, at Lucknow, January, 1953.

If anything, the Indians were more keenly interested in the question of race in 1953 than they were in 1936 and 1937. Mrs. Mays and I were shocked to see a sign at the swanky Taj Mahal Hotel in Bombay—"No South African Permitted." I discovered on inquiry that the sign meant *white* South Africans! It is the Indian way of resenting what the Malan Government is doing to Indians and Negroes in South Africa. Every high Indian official who spoke

to the central committee, including Prime Minister Nehru and Radhakrishnan, the philosopher and vice-president of India, made strong references to the race problem, especially to the situation in South Africa and in the United States.

Two incidents stand out in my mind. In Lucknow, I held a press conference with nine newspaper men from different parts of India. It was an interesting session. They literally cross-examined me for ninety minutes, all on the race problem in South Africa and in the United States. The other memorable incident was in Ceylon, where I addressed a Y.M.C.A. group in Columbo. An old man wanted to know about the strength of communism among Negroes in the United States. He seemed to feel that I was lying when I told him that communism had no significant inroad among Negroes. He wanted to know why. In both incidents, I am glad I was able to report progress.

Let me begin with the old man. It seems to me—and this is what I attempted to tell him—that communism takes root and thrives when people are starved, diseased, ignorant, and when freedom is denied them to such an extent that they become frustrated, because they see no way out of their awful condition. I told the man that in the United States the way of the Negro was hard, but that he was not frustrated, and that, while he was struggling under adverse circumstances, he was not in despair. We can see gains and can measure them.

HONEST ANSWERS

When talking to people in Europe, Africa, and Asia about our American race problem, it is honest business and good strategy to admit that the race problem in the United States is a long way from being solved. When people ask if Negroes are segregated by law in many sections of America, if Negroes are segregated in the house of God, if there are jobs that Negroes cannot hold because of color, if Negroes

are denied eating privileges and hotel accommodations in some areas, and if, in some sections, they are intimidated so that they dare not vote, the only answer to these questions is an honest yes. There is no need trying to defend what cannot be defended. But, after admitting these facts, you can talk candidly of the improvements, and you will be heard and expected.

I was glad that I was in a better position to answer questions on race in 1953 than I was when people in India questioned me in 1937.

POLITICS AND BUSINESS

I was able to report that in 1937 I could not vote in my native state (South Carolina) nor in my adopted state (Georgia), but that in 1953 Negroes were voting, not only in both states, but in cities all over the South and in rural areas and small towns in some Southern states.

I was able to report that in 1937 Negroes were segregated in interstate travel, but that in 1953 Negroes could ride unsegregated when traveling across state lines (although difficult across state lines in Southern states), and could ride in coaches unsegregated when traveling from the North into the deep South. In 1937, Negroes could eat in dining cars on trains in the South only before or after white passengers had eaten, but in 1953 Negroes could eat in dining cars without discrimination.

EDUCATION AND SPORTS

It was equally easy to report the gains in education and sports. I could tell my Indian reporters that in 1937 there was not one Negro in a Southern white university, but that in 1953 Negroes were enrolled in certain departments in eleven Southern and border universities: Delaware, Maryland, Virginia, North Carolina, Louisiana, Tennessee, Texas, Oklahoma, Arkansas, West Virginia, and Kentucky. In fact, Negroes were enrolled in every tax-supported Southern university except in South Carolina, Georgia, Florida, Alabama, and Mississippi. In 1937, segregation in the public schools of the South seemed as secure and everlasting as the Rock of Gibraltar, but in 1953, the Supreme Court was in the process of deciding on the constitutionality of segregation *per se*, and its decision might end segregation in the public schools.

I was happy to point out that in 1937 no Negro could play baseball in national league ball clubs, but that in 1953 names like Jackie Robinson and Roy Campanella were popular around the world.

When asked what the Christian church was doing in this area, I could say that in national and world gatherings the churches were unsegregated; that every national and world assembly of Christian churches had spoken out against discrimination on the basis of color; that increasingly Negro and white Christians were worshiping together.

I was not so happy when the people of India asked me how these gains came about. I had to tell them that most of the progress resulted from coercive court action; that Negroes had to sue in the federal courts in order to get what rightfully belongs to them in the Constitution of the United States. I wish I could have said to them that these gains came about because the American people believe so strongly in democracy and in the Christian gospel that it was unnecessary to battle for them. I could not tell them that. But I did say that it is wonderful to live in a country where progress can be made through the courts without having to resort to revolutionary upheavals.

SUPREME COURT'S DILEMMA

Perhaps sometime this spring our Supreme Court will say whether or not segregation *per se* is unconstitutional. It would be an unfortunate thing for the United States if the highest court in the land should hand down a decision confirming a former decision that "separate but equal" is constitutional. A decision of this kind would be tantamount to the Supreme Court's putting its approval upon segregation. Such a decision would hurt the United States, not only in Asia, but in Africa, Europe, Australia, and South America.

The court faces a dilemma. It will receive world condemnation if it approves segregation, and it fears social upheaval in the South if it strikes down segregation in the public schools. But it would be much easier for the South to make adjustments if segregation is declared unconstitutional than it would be for the United States to regain its moral leadership in the world if the Supreme Court should confirm segregation.

The Baptist Witness on the Campus

*What we are doing to make sure that for tomorrow's world
there shall be competent, fully committed Baptist leaders*

By FRANK A. SHARP

AMERICAN BAPTISTS recently observed the fiftieth anniversary of the start of their work among students. It was in 1903 that the Michigan Baptist Convention appointed Allan Hoben to minister to Baptist students at the University of Michigan in Ann Arbor, thus beginning a work which has continued to grow in succeeding years.

The need for such a ministry became evident as the great state universities began to expand and attract more and more students. Most of the major denominations began at this time to feel the need for reaching out to their students upon these campuses, in order to present and sustain their own traditions and backgrounds.

In 1913, the Board of Education of the then Northern Baptist Convention inaugurated a program of student work which has grown to the point where today our denomination has on various campuses sixty pastors whose major work is with students. In addition to those who devote full time to student work, there are in college towns approximately three hundred Baptist ministers who give definite guidance and counsel to Baptist students. Then there are the student secretaries, whose responsibilities range over an entire state, and joint representatives who work under the auspices of a board provided by the cooperative efforts of several denominations.

AIMS AND OBJECTIVES

One objective of the department of university pastor and student work is the conservation of our Baptist students for our churches and denomination. It is important for the future leadership of our churches that we keep in touch with these students, who will be the leaders in the years to come. We have observed in the past that the percentage of Baptist young people who obtain a college education has been much lower than that of other denominations. The educational level of our min-

istry has also been lower than it should be. The need for raising this level and conserving our trained leadership is obvious, and the student program is designed to help meet this important need.

Another aim is to provide competent leadership to help those students who become disturbed and puzzled when their religious faith comes into contact with the teachings of classroom and scientific laboratory. The sympathetic ministry and friendly counsel of the campus pastor has been of inestimable service to many students in relating their religious faith to their new-found knowledge. Many of these former students are today loyal Christians, who otherwise might have been indifferent to the church, or even outside its doors.

EMPHASIS ON EVANGELISM

Evangelism is another objective toward which our university pastors are working. These men are constantly attempting to communicate intelligibly and relevantly the Christian gospel to students who have never accepted the Christian way of life. Many unchurched students have been won to Christ by our campus workers through the years, and these same students are today active in their home churches because of the evangelistic zeal of consecrated pastors trained to work with students.

Several decades ago, most of our ministers and missionaries were trained in Baptist colleges. Now, however, we find that more and more of those going into church vocations are being recruited by our university pastors at state universities and large independent colleges. Many thrilling stories could be told of young men and women whose choice of the pastorate or missionary service was made within a college Roger Williams Club program. In addition, there are within this group future lawyers, doctors, teachers, business men, and homemakers, and nurses who will become ac-

tive in our churches after their graduation.

A TOTAL MINISTRY

The parish of the university pastor includes more than the students. The entire university community is the object of his ministry, which takes in faculty and administrative officers as well as students. A new phase of outreach is the Faculty Christian Fellowship, which may be found on some campuses today, with its meetings and discussions relating to the place of the Christian teacher in the university community. Studies showing the relation of the Christian perspective to the professor's field of study have been prepared and are used by our campus Christian workers.

This total approach to the campus is imperative today. For the ideal of a Christian campus cannot become a reality unless the administrative officers, faculty, and students are working together.

BAPTIST STUDENT MOVEMENT

Ten years ago, the Baptist Youth Fellowship appointed a group of students, who, working with staff leadership, were to set up a program especially for students. This group was called the student commission. This commission divided the American Baptist Convention into twenty student areas, which were soon organized into working units. Each year since that time, retreats and area student conventions have been held, thus increasing the sense of fellowship among Baptist students on college campuses throughout the convention, and relating our students to the United Student Christian Council and the World Student Christian Federation. This program has grown over the past ten years to the point where the first Baptist student assembly was held last June at Green Lake, with over ninety delegates from Roger Williams Fellowships and area organizations present.

At this meeting the newly formed Baptist Student Movement was launched, with plans being laid to hold the first Baptist student conference at Green Lake next September 5-10. It is hoped that through this new organization an even greater sense of fellowship and dedication will result among the 45,000 Baptist students in the colleges and universities in the area served by the American Baptist Convention.



Communion service, 125th anniversary, First Baptist Church, Ann Arbor, Mich., C. H. Loucks pastor



Student waitresses at 125th anniversary banquet, First Baptist Church, Ann Arbor. And lovely cake!



M. Parker Burroughs, pastor at West Virginia University, counsels a group of students in his home

Student work has been carried on for many years on campuses of state and independent colleges and universities in the area of the American Baptist Convention. The type of organization has varied to meet different needs. A campus ministry to a small college differs from that offered students of a large "street-car college" in a metropolitan area. Perhaps the best way to illustrate is to cite a number of examples, only a few among many that might be mentioned.

A STUDENT CHURCH

The University Baptist Church, Champaign, Ill., of which Pierre Tangent is pastor, ministers to our Baptist students at the University of Illinois. This is a student church. There are only thirty-five resident members in the congregation; the rest are students, about three hundred of them. The board of trustees, the board of deacons, the choir, the church committees, all are made up of students. This plan gives a student actual experience in church life that is difficult to obtain in the usual college community. He feels himself essential to this church; unless he functions, it cannot operate.

Two dormitories, one for men, one for women, are provided by the church and managed by students under the supervision of the Roger Williams Foundation. Approximately seventy students live in these two houses, preparing and serving their own meals, the cost sometimes as little as seventy-five cents a day. Within this unusual framework, Mr. Tangent has a large opportunity for personal counseling.

STATE STUDENT SECRETARY

M. Parker Burroughs has served as the university pastor at West Virginia University, Morgantown, for a number of years. He is also state student secretary. In Morgantown, he ministers to about 600 students of Baptist preference who attend the university. Several years ago, the West Virginia Baptist Convention bought property for a student center across from the campus. On Sunday morning students attend services at the First Baptist Church, Morgantown. During the week the program includes seminars, Bible study groups, and recreation.

The duties of the state student secretary include regular visits to other colleges and uni-

versities of the state. In the fall a retreat for the officers of student groups is held. Each spring there is a state student conference to which all Baptist students in West Virginia are invited. The state student secretary also makes periodic reports to the state convention board of managers, attends associational meetings and state conventions, and holds training conferences for pastors in college towns.

UNIVERSITY OF WYOMING

A new development in Baptist student work was the starting of a program at the University of Wyoming, Laramie, last fall. The Wyoming Baptist Convention, cooperating with the Board of Education and Publication, called George Estel Hines to minister to students. A house for student activities was purchased. A large brick house with a spacious living room, it is ideal for student work. The university pastor lives in this house and uses it as a center for committee meetings, student groups, and other student activities. On Sunday, the students worship in the First Baptist Church, Laramie.

CORNELL UNIVERSITY

John D. W. Fetter, one of the three Fetter brothers who have spent several decades in university pastorates, is minister to students at Cornell University. The Board of Education and Publication provides a house in which the university pastor lives and carries on some of his work. Sunday services are held in the First Baptist Church, Ithaca.

The unique feature of student work at Cornell is the fact that all denominations and other religious student groups on the campus are integrated into a united interdenominational student organization. Recently Myron C. Taylor gave approximately \$2,000,000 to build the Anabel Taylor Hall, which houses the work of all religious groups on the campus. Baptists have an office in this building.

UNIVERSITY OF IOWA

Elmer Dierks is the university pastor at the University of Iowa. Here student work is conducted in a beautiful new church, partly built during the past year at a total projected cost of \$165,000. This church, directly across from the campus, will be an asset to the whole student program.

Several years ago the Board of Education and Publication purchased a student house, which is the home of the university pastor and the center of many student activities. There are 300 Baptist-preference students at the University of Iowa. For twenty-five years, Mr. and Mrs. Dierks have carried on an exceptionally intimate and spiritual ministry among the thousands of Baptist students who have gone in and out of their home. The influence of this quarter-century of Christian witness is beyond calculation. It has gone into many lands and has touched the lives of unnumbered millions of people. It has been a positive force in our Baptist world mission.

WASHINGTON, D.C.

One of the most difficult tasks in student work is that of ministering to students in the large universities in Washington, D.C. Most students live at home and travel to the university by street car or automobile. There are very few dormitories. Most students belong to their home churches and attend them over the week end.

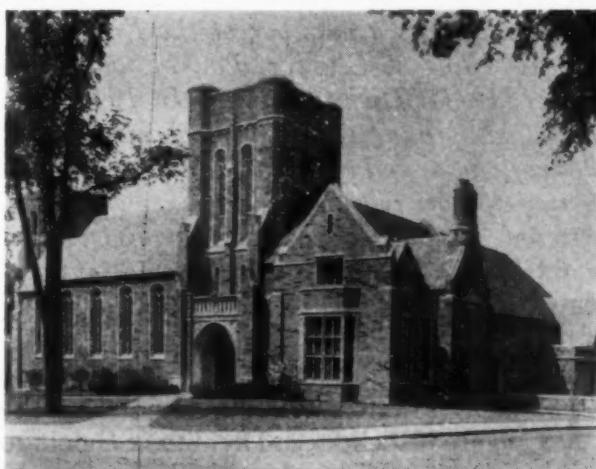
Howard Rees is the student worker for both the American Baptist Convention and the Southern Baptist Convention. Without a building or a student house of any kind, he carries on his work with students on Washington campuses. He schedules his time so as to be available in a given building on a certain campus on the same day each week. Students meet him for personal counseling. Informal worship and study periods are held. In this way Mr. Rees ministers to students at American University, Georgetown University, George Washington University, and the University of Maryland.

There are about 21,000 students in the Washington area, of whom 800 are Baptists. Once a month all Baptist students are invited to attend a program for which special speakers are procured. Once a year a musical program is given.

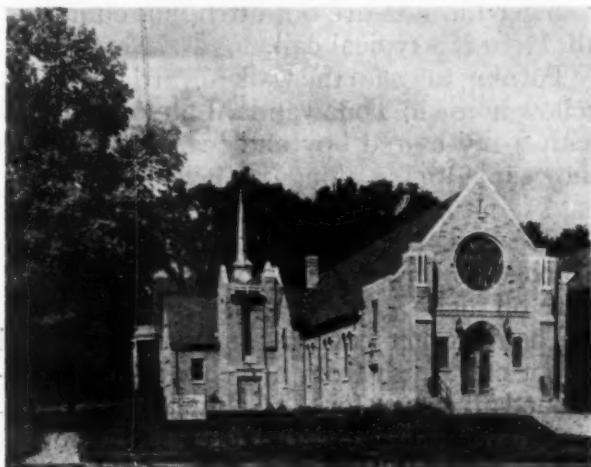
These are only a few of many campuses on which Baptist student work flourishes. Not only is the student at a Baptist-related college cared for, but the Baptist student in the state university finds a Baptist pastor ready to give counsel and to provide opportunities for religious development and for practical Christian service.



Building recently acquired for the use of Baptist students at the University of Wyoming, at Laramie



Anabel Taylor Hall, Cornell University, at Ithaca, N.Y., presented by Myron C. Taylor for student work



First Baptist Church, Iowa City, located near campus, will serve students of the University of Iowa



Please, We Would See Jesus!

New communities, new homes everywhere, but where are the Sunday schools and the churches?

By JAMES M. DICK

JAMES M. DICK, senior at the Colgate Rochester Divinity School, here gives an interesting reaction to the Churches for New Frontiers program. He is a member of the Emmanuel Baptist Church, Chester, Pa., of which his father, R. H. Dick, is pastor. In 1948, Mr. Dick was graduated from the University of Pennsylvania, and two years later, following a period of work with a life insurance company, entered Colgate Rochester. He completed his work for the B.D. degree in January and expects to be graduated at the end of the spring term.

THREE YEARS AGO, upon entering the Colgate Rochester Divinity School to study for the ministry, I was asked to survey the suburban communities of Buffalo, N.Y., to determine where, and how often, people attended church. I found that many of our younger families are not attending church at all. Here is a typical call.

Turning to go up the walk toward the bright yellow house in Tonawanda, I almost collided with a red-haired boy and his little sister as they came racing along on their bikes.

"Is your mother at home?" I asked.

"Uh-huh. Just ring the bell. She's painting a bookcase for the living room." Then they were off again.

Their mother opened the door and wiped a spot of varnish from her cheek while I explained my survey for the Council of Churches. No, they hadn't gone to church since moving out of the city. "There isn't any church near enough." Yes, she did want the children to go to Sunday school. "But I can't drive the car,

and my husband always works on Sunday."

Again and again the same story was repeated: A young family, a new home, a new village—but there was no church! The new one-floor homes, with green shoots of grass creeping up through the bare lawns, stretched endlessly, block after block, street after street. A year before, corn and wheat had grown on this land. Now, transformed into a small city, it was the fulfillment of the dreams of young families as they established their homes. Tonawanda had come to life! But I couldn't see a church spire anywhere. Apparently no one had so much as thought about building Sunday schools and churches.

The Council of Churches of Buffalo and Vicinity assigned sites to three denominations for churches to be built in Tonawanda. One of them is our new Brighton Community Baptist Church.¹ The congregations of all three churches are growing rapidly. Already, one has almost overflowed its new building.

"But what is the American Baptist Convention doing?" I wondered. New villages are clustering around every city in the nation. Thousands of families have no church homes. True, there are television worship services, but no friendly handshake. There are radio sermons, but no challenge of stewardship. There are public schools, but no stories of Joseph, Daniel, or Jesus for the children. There are movies, roller-rinks, and bowling alleys—but no Baptist Youth Fellowships.

How would we Baptists respond to this need?

Three years have passed. Now I am about to graduate from divinity school. The com-

¹ See "A Letter from Tonawanda," by Chris E. Lawson, MISSIONS, October, 1953.

munity surveys are behind me. The school work and student ministry have filled an all-too-short period of study. And now we are challenged by the Churches for New Frontiers campaign. Our convention is going out to the new families and villages! The skylines will change as church spires rise and point toward the heavens!

The job ahead will rest mainly upon our laymen. It is their responsibility and privilege. It is the responsibility of stewardship and the privilege of building. But this great campaign also promises responsibilities and opportunities for the ministry. Seeking charter members, planning and building the church, worshiping together, developing a church-school program, and helping to shape the new community—these are some of the responsibilities. Growing with the church, guiding the enthusiasm, responding to the hunger for a church home—these are some of the opportunities that beckon a new minister to a new church.

To have a part now in that future building can be as exciting and rewarding as being a charter member of one of the new churches. For our keenest pleasures in life are those of building and creating. As we catch the vision of this witness for Christ, and enter into the campaign, our faith must surely deepen, and the effect will be felt throughout the American Baptist Convention.

With the help of funds from this campaign, with leaders to organize, and ministers to encourage and help plan, the families of these new communities are going to start new traditions. To be charter members will mean much to the men and women of these churches of our dreams. "We built this church!" That satisfaction, that sense of belonging together, and that willing acceptance of responsibility will send a surge of power into the convention from the new congregations. The growing churches will help to mold their communities. As they become self-supporting they will enter into the total work of the convention. We shall all be repaid a thousandfold for our stewardship on this new frontier.

To be entering the ministry with the challenge of our time is as exciting as to help build a new church. To have the opportunity to do both is a rare privilege.

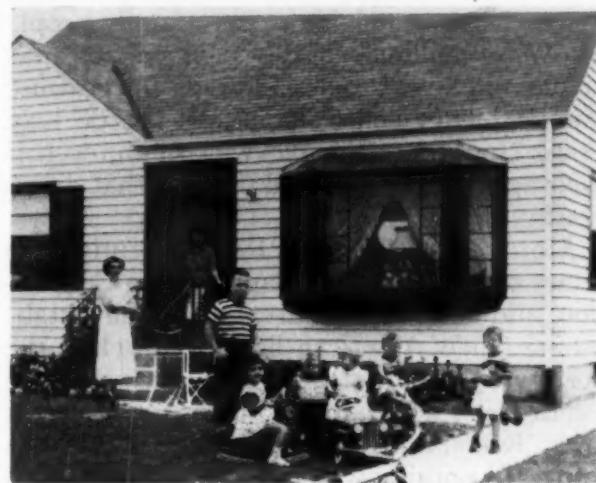
Can you hear that red-haired boy and his sister, saying, "Please, we would see Jesus"?



New house looks good, and there is plenty of room outside to play. But where, please, is the church?



These children make their way over unpaved streets to Penn Community Baptist Church near Pittsburgh



New houses, new families, new communities, as in Buffalo, N.Y., may be seen almost everywhere today

From One Extreme to the Other

The strange story of how a lovely home became, in turn, a swanky club and a Baptist church!

By CLIFFORD G. HANSEN

WILLIAM WENGEL loved his Immanuel Baptist Church in Milwaukee, Wis. His devotion took him to its many services and activities with a punctuality that is seldom surpassed. In 1928, he purchased a tract of land in northwest Milwaukee and built a deluxe brick Georgian Colonial home on it. It had commanding white pillars from the ground to the roof. It closely resembled the front of the Immanuel Baptist Church!

The country was having serious financial problems in the early thirties. William Wengel was not spared. He lost possession of the home so dear to his heart—the house that resembled his beloved church building.

The use made of the property during the next few years was such as to give it the reputation of a "speak-easy." In 1936, it was sold to a tavern operator to house the Pickwick Club. Located just beyond the city limits, this club was a favorite rendezvous for business executives and their female companions.

After the Second World War, new housing developed in this area and extended far beyond the Pickwick Club. The club no longer attracted the type of business for which it had been popular, and business began to slow down. The new neighbors were family people who were making monthly payments on new homes and buying shoes and milk for growing families. They could not afford the de luxe prices charged at the Pickwick Club, even if their appetites had turned them in that direction!

More recently, Ezra G. Roth, executive secretary of the Wisconsin Baptist State Convention, and others began dreaming about establishing a new American Baptist church in the northwest section of Milwaukee, to serve the hundreds of new families in this fast-growing area. Recounting the experience, Dr. Roth said: "In nothing which I have done in years have I been more conscious of divine leading than in this project."

On Good Friday, 1953, Dr. Roth and representatives of state and national American Baptist groups were driving through the community searching for a possible building site. Suddenly Dr. Roth's eyes fell on the beautiful building of the Pickwick Club.

"What's that?" he inquired.

Arthur Freigang, one of the laymen in the group, replied, "That's the bad spot of the community. That's the tavern!"

"Let's go and see it," was Dr. Roth's quick decision.

When the survey was completed, it was agreed to inquire about the property and find out whether it might be for sale.

The group disbanded that day without any idea whether the owner would consider selling the property, but agreed to follow up the matter. Edward Catlos, representing The American Baptist Home Mission Society, suggested, "We may have done a real day's work." Before leaving, they took pictures of the building and grounds—a perfect site for a new church.

The building was offered for sale at \$60,000. When negotiations were entered into, the owner reluctantly but gradually reduced his asking price to \$35,000, for which the property was purchased by vote of the executive committee of the Wisconsin Baptist State Convention.

During the period of negotiations, Dr. Roth planned one evening to see the Milwaukee Braves defeat the Chicago Cubs. The game, however, was rained out. So, wanting to make the evening profitable, he telephoned a business man whom he had been seeking to win for Christ. Finding that the man had another appointment, Dr. Roth then went to the tavern to continue his talks about purchasing property.

In the course of negotiations, when Dr. Roth had convinced the tavern keeper and his wife that they might get some real satisfaction out of seeing their place of business turned into a

center that could bring salvation to men and women, young people, boys and girls, in contrast with the business in which they were engaged, the proprietor said to his wife: "Wouldn't it be interesting if this place went from one extreme to the other?"

Aware of the fact that the consciences of these people were on his side, Dr. Roth soon secured the acceptance of his offer to buy. Then the three bowed their heads in prayer—a strange experience, indeed, to take place in a tavern.

After the matter was duly considered by the executive committee of the Wisconsin Baptist Convention, the necessary action was taken and the property was purchased. By July 3, the last of the three bars had been removed from the property, and on July 6 the executive committee opened the afternoon session of its regular meeting in the former Pickwick Club with a prayer of dedication.

Surveys previously made had revealed a number of Baptist people in this area of the city. While, as is the case generally in Milwaukee and Wisconsin, the predominating population expressed Roman Catholic or Lutheran preference, there is a constituency here that calls for and needs the testimony such as Baptists, under God, have been called to give.

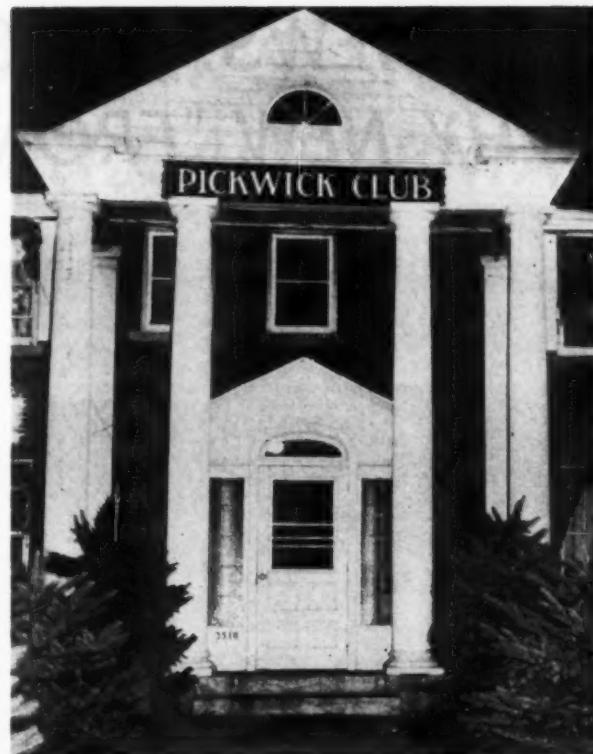
Under the direction of the state convention, plans were made for the necessary alterations and redecoration of the building. Much of the material and labor and most of the furnishings were contributed without cost by interested persons and churches.

On October 18, even before the alteration program was fully completed, the first regular church-school and worship services were held. On the last Sunday of November, fifty-six persons attended the services.

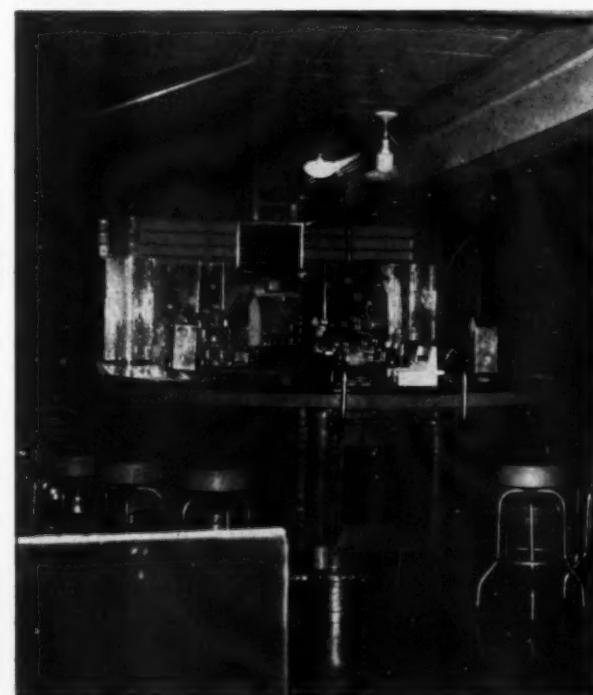
Ogle Chastain, director of evangelism and state missions for the Wisconsin Baptist Convention, is serving as temporary pastor.

Being located on what is reported to be the highest point in the city of Milwaukee, the new church is temporarily being called the Hilltop Baptist Church. The group itself, now in the process of organization, will decide what the name of the church will be and share in the calling of a permanent pastor.

So, in the words of the former tavern owner and operator, the use of the building has been changed "from one extreme to the other."



First a private home built to resemble Immanuel Baptist Church, Milwaukee, Wis.; then the popular Pickwick Club; now the new Hilltop Baptist Church—truly a change from one extreme to the other!



Yes, this is —rather, was—a bar in the Pickwick Club. It sounds incredible, but here in Milwaukee at least one tavern had to bow to a Baptist church

AIR VIEWS, INDICATING SENSATIONAL GROWTH OF LOS ANGELES WHY NEW "FRONTIER" CHURCHES ARE NEEDED



Groves of walnut, orange, and lemon trees speckled the landscape when this photograph was taken. The streets were muddy and the people were very scarce



2 But not so in 1954! From farms and ranches in the early 30's, the Van Nuys section of Los Angeles has rocketed to a quarter-million population this year



3 Most fabulous among growing communities in area of Los Angeles Baptist City Mission Society is Panorama City. Chevrolet plant about to open in 1948



6 In 1954, the change is notable. Thousands of homes have been erected—and expansion continues! Population figure now stands at about 25,000 persons

THE GROWTH OF COMMUNITIES, SHOW WHAT IS NEEDED IN SOUTHERN CALIFORNIA



3 In 1946, instead of people, they were counting airplanes at Culver City. The farmers were counting their crops on the north side of the busy airport



4 But in 1954, the airplanes are not there, and people are in their new homes. Population jumped to 19,834 in 1950, to 20,624 in 1951, and to 28,502 in 1953



7 Almost unbelievable is the growth of the Westchester area (foreground) of Los Angeles. In 1941, when photograph was made, there were about ninety homes



8 Decade between 1940 and 1950 saw a 9,847 per cent increase of population. Extension church is at the main intersection in the center of the photograph

Let's Take a Look!

A recent survey shows how rapidly our church-extension churches enter the main stream of American Baptist life

By CLIFFORD G. HANSEN

WE MEET in a dump! We try to hold worship services on Sunday morning in a building which the community knows as a place for dances and beer parties." So writes the pastor of a new church-extension church.

"More than one Sunday morning we have had to use spray to kill the beer odor, and have had to hide the beer barrels and sweep up the cigarette butts," he adds. "Nevertheless, we had thirty conversions and baptisms during the first ten months of our existence as a new church. A large percentage of these converts were adults. We expect to raise a budget of \$6,000 this year. We hold a full schedule of services (some in the hall and some in homes). There is no end to the possibilities—if only we had a building!"

In a survey of recently initiated church-extension projects, ten churches in the cross-section group under study were less than three years of age. The average membership of the ten churches was seventy-six.

The typical church in the group studied had twelve baptisms during this past year. An average of forty-one new members were received by each of the new churches.

These new churches, while aided by loans from church-extension funds, are quick to assume their stewardship obligation. Soon they are on the way to paying off their loans and to complete self-support. Typical is the Eastwood Baptist Church, Medford, Oreg. Pastor Willis J. Loar reports: "We held our cornerstone-laying ceremony on September 20, 1953. We entered our new church building on October 11—just twelve months after the idea of starting a church originated in the minds and hearts of seven loyal American Baptists. We have been on the field only five months. Our building, though incomplete, is now ready for occupancy after three months of labor."

This enthusiastic pastor continues: "Last Sunday we had seventy-five in worship service and fifty-seven in the church school.

"We have started work on our Churches for New Frontiers goal of \$1,000. We have already received \$1,040 in advance gifts!

"Our membership is fifty-one. This project has moved forward miraculously with the help of God."

It is estimated that this church building is worth \$30,000. One of the seven American Baptists who originated the idea of starting the church saved the church at least \$7,000 in labor and materials.

Such is the spirit and splendid record of our newest American Baptist churches.

Still another pastor writes: "We have been struggling along for three years, using a cemetery chapel as a place to worship. We are the only evangelical church in a community of 8,000 new homes, ranging in price from \$16,000 to \$23,000. Our new building site is located two blocks from 2,300 apartments. We need help in order to construct our new building."

Another new church reports an increase in church-school enrollment from thirty-six to one hundred fifty-six in one year, while the church membership grew from twenty-one to seventy-five in the same period. This group meets in a rented hall.

Last year, these ten new churches contributed an average of \$377 to the Unified Budget of our American Baptist Convention, in addition to carrying heavy financial responsibility for their local expenses and building funds.

The typical new church pays \$8,100 for its building site. The first unit of the church building costs from \$10,000 to \$30,000.

New churches for America's new frontiers are sprouting everywhere. They are growing rapidly and making a commendable record during the days of their youth. They are setting a pace that is a challenge to their elders.

Let's take a look! May we be thankful to God for these churches, and then follow in their trail!

Building for Tomorrow

In giving to the Churches for New Frontiers campaign, we are reaching beyond our years to people yet unborn

By REUBEN E. NELSON

WHEN American Baptists at Denver voted a church-extension campaign for \$8,350,000, they voted for a Christian tomorrow for thousands of Americans. This decision makes it possible for state conventions and city societies to meet the needs of new population centers today. Because at least 75 per cent of the money raised will be used as a revolving fund, it means that whenever and wherever a church-extension need occurs, money will be available—not enough, but \$6,000,000 more than we now have.

This is not a guess—this building for tomorrow. It is based both on reason and on experience. When The American Baptist Home Mission Society was formed in 1832, to follow the westward flow of population, Baptists of that generation and of decades to follow invested funds in more than 1,800 churches west of the Mississippi. The American Baptist Publication Society, the Woman's American Baptist Home Mission Society, and the states and cities all had a share in this great thrust.

The small sums put into pioneer churches were adequate for that era. Time was not a problem. Great sums were not necessary immediately. Churches could meet in a country home or schoolhouse for a considerable time until the community developed.

But time is one of our problems. Communities avalanche into the wilderness almost overnight where atomic installations are planned. On a recent visit to Southern California, I saw an orange grove which in six months will be replaced by a city of 10,000 to 20,000 people. Church facilities must be planned from the beginning or no lot will remain on which a church can be built later!

Nor is this press of time and place characteristic of the West alone. There is a general need everywhere across the nation. It is the need for Christ of an uprooted generation, the need for the One whose heart has ever been "moved with compassion" for the multitudes.

After all, this is the basic reason for our program of Churches for New Frontiers. We would present Christ to the boys and girls, the men and women of our new frontiers. We would prepare for them the privilege of belonging to his body, the church, making him real in the life of the family and the community. We would make certain that he who longs to "send forth laborers into the harvest" will have consecrated leadership reaching across the generations. Even as unnamed Baptists prepared our today back in 1832, so we are privileged to reach beyond our years and bless those yet to be born.

Herein is great adventure for God. No people can put on the "sandals of faith" in any generation, and give themselves to tomorrow, without becoming greater by the very effort.

Those who walk the way of faith soon discover that in every spiritual pilgrimage, great leadership emerges. The committee of twenty-five, authorized by the American Baptist Convention to plan the details of the campaign, recommended a program of fund-raising that required a minimum "professional" staff, and depended upon informed lay people to carry the organizational responsibility. All these are doing their work well. From this fact the inspiration for new lay leadership will come—leadership that God will project into tomorrow. New churches will be built.

Many Baptists will become leaders in these new churches—people whose leadership had never been called upon "back home," because it was too plentiful there. Fine young pastors are saying, "We want an opportunity to work in the new fields."

Even as we all shall give to Churches for New Frontiers, so we all shall pray. For only by prayer shall the foundations be laid surely. And only on spiritual foundations can Baptist churches ever live; for ours is a witness of a living experience with a living Christ.

Why Bother with Missions?

*Second in a series on the National Council of Churches' theme:
"Christ Calls to Mission and Unity—What Will the Churches Do?"*

By ROBERT W. SEARLE

WE ARE in the midst of a cold war—a titanic pushing match. Two great forces are seeking to establish themselves throughout the world. One or the other will succeed.

At present, roughly speaking, humanity is divided into three segments. One of these is dominated by the Kremlin, one consists of the free peoples, and the third of subjected people. Some of the subjected people are under the rule of another nation (sometimes another race), others are exploited by a minority of their own race and nation. Whichever side gains the allegiance of this third segment will have a preponderant human force.

The Kremlin represents the recrudescence of autocratic tyranny in an extreme form. It is the antithesis of democracy—"government of the people, by the people, and for the people." The Kremlin also represents the crudest kind of materialism. It denies the existence of God, of the spiritual nature of man, and of the possibility of life after death. Its morality is based on sheer expediency. Whatever advances its cause the Kremlin regards as moral. By the same token, whatever resists its purposes is immoral. It is, therefore, completely ruthless. It gains its victories and dominates its subjects by deception, conspiracy, fear, and force. Its motivating power is hate.

The Kremlin dispatches its propagandists (missionaries) throughout the world. These are specially trained in the language, the history, and the sociology of the people to whom they are sent. It is their function to identify themselves with the frustrated longings of repressed and underprivileged people; to seek positions of leadership in their movements; to foment hostility, unrest, violence, and revolution.

The achievement of democracy entailed heroic struggle and unmeasured suffering and heroism on the part of our ancestors. A

close study will reveal that political, economic, and social freedoms have all largely been by-products of man's determination to win freedom of conscience, or religious freedom. Freedom of conscience was, of course, at the heart of the Protestant Reformation. "God alone is Lord of the conscience."

But there were other fundamental elements in Protestantism that required political democracy. A corollary of freedom of conscience under God is individual responsibility to God and to one's fellow men. Freedom requires responsibility for its preservation, even as responsibility requires freedom for its exercise. Freedom is self-government, and self-government presupposes adequate internally administered controls.

A second by-product of freedom of conscience is the dignity bestowed on man, not only as a creature and a potential child of God, and not only as the bearer of a God-given soul with an eternal destiny, but as a being who is intended to enter directly into the presence of God and to commune with him. Protestant principle attaches an infinite worth to the humblest individual.

Tyranny may be established very quickly. When men lack freedom or the experience of it, any change in tyrannies has its appeal, especially if the wooing tyranny presents itself with "honeyed words." Democracy is long in building. It requires deep foundations.

Therefore self-government throughout the world awaits the laying of Christian foundations. It awaits the training of enough men and women to personal responsibility under God.

International order awaits the laying of Christian foundations. If all nations were governed by the will of the people there would be peace—for the people long for peace. There will be no enduring peace until Christian foundations have been laid. That is the task of the mission movement.

Missions from My Pulpit

No. 11 in a Series

To support missions is to vote for the chance of millions of people to find a new way of life—the Christlike way

By CLARENCE W. CRANFORD



HALFWAY up the side of a steep hill overlooking the great harbor city of Yokohama, Japan, is a house occupied by an American missionary family. Looking out from that house at the vast, crowded city below, one can understand why someone said you can almost go from the north of Japan to the south by jumping from roof to roof.

At the top of the hill stands an American Baptist school, part of Kanto Gakuin University, where some six hundred alert, bright-faced youngsters learn of the Christian way while they pursue their other studies. It is an unforgettable thrill to hear these children and young people sing Christian hymns in their own tongue in the school chapel.

At the foot of the hill, however, is a tragic area where legalized prostitution is carried on. Sweet-faced girls, who will be old before they have ever had a chance to be young, stand in the doorways and solicit customers from the passing throng. If they see an American in the crowd, their usual practice is to call out, "Where are you going?"

Missionaries have prepared tracts to hand to these unfortunate girls that ask them in bold, Japanese characters: "Where are you going? to a life of health or disease? to a life of happiness and hope or one of despair?" The tract then tells them of Jesus, who offers them a life of purity and joy, and who can crown their lives with an eternal hope.

It seems to me that the very location of that house in which the Nicholsons live is symbolic of the whole missionary movement. Looking out on a vast, sinful, suffering world in which so many live without Christ and die without hope, the missionary seeks to lift

people from the level of false beliefs and sin to the level where they discover that someone cares for them—cares about how they live, cares about their eternal destiny—and tells them of the love of God in Christ, who loved all men everywhere and died for their salvation.

My responsibility as a Christian minister is to help my people see the need on a world front that is typified by the scene I have described. I must help them to see what life is like where people do not know Christ. I must help them to see what changes take place when, through Christian schools, churches, and hospitals, people are brought in touch with Christ and his way of life. I must become the eyes for those who have never seen the conditions in non-Christian lands.

I must become the voice to speak to those who have not heeded the Great Commission. I must help them to see that to ignore Christian missions is to vote for the continuance of conditions where people live by pagan standards, where children and young people are often cruelly exploited, where women are often treated as chattel, and where both men and women live and die without the hope that comes from knowing the love of God that is revealed in Christ. I must help them to see that to support missions is to vote for the chance for millions of people to find a new way of life—the Christian way. To that end my pulpit presents an overwhelming opportunity to present by sermon, illustration, and children's story the adventure of missions, and the challenge to support these who have dedicated their lives to the task of carrying the cause of Christ to the ends of the earth.

But my pulpit ministry must be augmented. For the most part, I cannot give an eye-witness account of what our missionaries are doing. I can only pass on what I read in our missionary publications. How much better for my people, men as well as women, to hear the story of missions directly from the lips of the missionaries themselves! Therefore, one of the things we have done in our church for a number of years is to hold each year a series of meetings known as "Adventures in Understanding." These are held on prayer meeting night for a period of four to six weeks. They are planned and promoted by the missionary committee of our board of Christian education. Each meeting begins with a supper, and the entire program is carried on at the tables. Outstanding missionaries and denominational leaders are brought in to speak. Colorful decorations and special features add to the interest.

Another missionary project that has met with considerable success in our church is a combined supper meeting each year for the members of the Woman's Missionary Society and the Men's Brotherhood. The men are largely responsible for the program. They invite the speaker, and plan a delightful evening built around a missionary theme. In this way, the men of the church are helped to see that missions is not just the concern of the Woman's Missionary Society. It is the concern of all, and in these days when the rest of the world cannot be ignored, and when the need of the Christian message is so great, men are made to realize they cannot afford to be ignorant of what our denomination is doing to try to carry the gospel of love and understanding to the peoples of other lands.

While we have not repeated it the last couple of years (even a good idea can go stale if it is repeated too often), one project that helped to underscore the importance of missions was a service known as "Christmas in July." The idea was not original with me. I found it in the Logan Baptist Church of Philadelphia several years ago. During July, a service was held in which Christmas decorations were displayed, Christmas carols were sung, a Christmas sermon was preached, and gifts were brought to be sent to some missionary field, so as to arrive by Christmas. At Calvary, instead of asking for gifts, we asked for money to be used for some special missionary project.

One year, for example, money was given in July so that one of our schools in Haiti could employ a new teacher. If we had waited till Christmas, it would have been too late to employ the teacher for the fall term, but by making it a "Christmas in July" project, the money was easily and enjoyably raised. During the project, children studied about Haiti in their Sunday school departments, and contributed their offerings to help send a new teacher to the boys and girls of that interesting island.

Speaking of Christmas, for several years we have urged our members to give their first Christmas gift to Christ. After all, it is his birthday. So why should we just give gifts to each other and ignore him? One year we gave in order that a new church might be born in a rapidly growing section of our city. Our combined Christmas gifts that year totaled enough to make a down payment on a piece of property on which a new Baptist church now stands. Another year, our Christmas gifts for Christ made it possible for the church to "adopt" fifty-seven war orphans around the world by paying for their support for one year. This year the church has voted to use our Christmas offering to send CARE packages to the needy of other lands, and to arrange for a "book shower" for our missionaries.

Thus we try, by imagination and consecration, to stress the importance of missions, so that more people in the world who live at the foot of the hill of pagan ideas and despair may find the joy and the hope that come through faith in Christ, and responding to his way of life.

Every other year, all the churches of the District of Columbia Baptist Convention observe World Mission Week. Some twenty to thirty missionaries from the American and Southern Baptist Conventions (since the churches in Washington belong to both) are invited to come to Washington for a week. Pastors and visiting missionaries meet for luncheon each day during the week, and so get better acquainted with each other and with each other's work. Most of the churches have mission-study groups each night during the week. All the churches cooperate by having a missionary speaker in the pulpit on Sunday and at the midweek service. The missionaries rotate from church to church, so that each church gets a new missionary each night.

Among the Current Books

THE WORLD AT ONE IN PRAYER. Edited by Daniel Johnson Fleming. Harper & Brothers. \$1.50.

IN THIS VOLUME of 203 pages, Daniel J. Fleming, professor emeritus of missions at Union Theological Seminary, gives us 240 prayers from forty-one different countries, which reflect the needs of the people of each country. First published in 1942, this anthology was compiled for use either in private devotions or in united worship. Those who use the prayers will find themselves bound to all peoples in a new sense of Christian fellowship and in a deeper understanding of world problems.

AUGUSTINE: EARLIER WRITINGS. Vol. VI, *The Library of Christian Classics*. Edited by J. H. S. Burleigh. The Westminster Press. \$5.00.

ADVOCATES OF REFORM (From Wyclif to Erasmus). Vol. XIV, *The Library of Christian Classics*. Edited by Matthew Spinka. The Westminster Press. \$5.00.

THESE VOLUMES, beautifully printed and durably bound, are a part of "The Library of Christian Classics," under the general editorship of John Baillie, principal of New College, Edinburgh; John T. McNeil, professor of church history, Union Theological Seminary; and Henry P. Van Dusen, president of Union Theological Seminary. The volume on Augustine deals primarily with his writings from the time of his conversion to Christianity to his becoming bishop of Hippo—a period of crucial change in a tempestuous life. Among the selections are "On Free Will," "Of True Religion," and "Faith and Creed." Here are the basic insights and points of view which came to be known as Augustinianism. The volume on the reformers from Wyclif to Erasmus is a splendid introduction to the Protestant Reformation. Two and a half centuries before that event,

John Wyclif, John Hus, Desiderius Erasmus, and other reformers were voicing dissent to the Roman Catholic Church. Of particular interest in this volume is Hus's treatise "On Simony," for the first time available in English. When completed, this series will contain twenty-six volumes.

TWELVE CITIZENS OF THE WORLD. By Leonard S. Kenworthy. Doubleday & Company, Inc. \$3.50.

HERE twelve men and women who have contributed something to the creation of world peace are brought to us in a way to excite the interest of any reader. These world citizens, from eleven different countries, were chosen by Dr. Kenworthy as he traveled and worked among refugees and war prisoners in Germany and other parts of the world in 1940. These men and women represent many different vocations, and, as noted in the introduction, the author "has tried to show that world leaders can come from any place." Although they have come from so many different nations and had varied vocations, they have one thing in common: each one was interested in building a better world. Among the twelve citizens are Ralph Bunche, Mahatma Gandhi, Eleanor Roosevelt, Albert Schweitzer, and Arturo Toscanini.

THE BAPTIST MINISTRY THEN AND NOW. By Robert G. Torbet. The Judson Press. \$2.00.

THIS is the story of the Baptist ministry during the past three and a half centuries. The period of European and British beginnings is portrayed briefly. The main emphasis is upon American church life. This brief history of the ministry among Baptist people leads to a second purpose of the book, namely, the evaluating of how ministers are selected, ordained, and placed by Baptist churches in the light of this historical perspective. The author emphasizes the impor-

tance of a trained ministry and relates some of the efforts made in recent years to elevate the standards for the ministry. He discusses some of the outstanding Baptist leaders, beginning with the European and British beginnings. He writes forcefully on colonial and frontier ministry, the colleges and theological seminaries to prepare ministers, and the kind of ministry needed for tomorrow. There are four biographical supplementary chapters on Isaac Backus, John Mason Peck, Augustus Hopkins Strong, and Walter Rauschenbusch. The concluding chapter is a manual on ordaining, licensing, and ministerial listing, prepared under the direction of the Ministers Council, the National Council of American Baptist Men, state and city executives, and seminary presidents of the American Baptist Convention.

THE STUDENT PRAYER-BOOK. By a Haddam House Committee. Association Press. \$2.00.

SUPERB in every way is this compilation of prayers for students and young people. The book, the first of its kind, is suitable for private and corporate worship. It contains beautiful and reverent prayers for morning and evening, life's interests, purposes, tasks and relationships, general prayers and choice litanies. The dignity of the publication is further enhanced by confining all notes and references to a closing chapter.

BE STILL AND KNOW. By Georgia Harkness. Abingdon Press. \$1.25.

BASED on a brief Bible verse, with the theme of an original poem and prayer integrated, the eighty-six devotions in this book are a noteworthy piece of work. Poems of faith, aspiration, tribute, special seasons, social concern; nature and prayer poems; sonnets on the life of Christ, and a sequence on the Beatitudes—all are tuned to help one be still and know God.

Partners IN THE BAPTIST WORLD MISSION

Hitch Your Wagon to a Star

I WAS a small boy when I first heard the well-known adage "Hitch your wagon to a star." It seemed very strange to me at the time, inasmuch as the stars appeared to be standing still, and I imagined that a wagon hitched to a star would not go very far.

As I write these words during the Christmas season, our thoughts are again dwelling on the Star of Bethlehem, and its meaning for us as followers of Christ. When we accept Christ as our Savior, we hitch ourselves to the Star of Bethlehem. Wagons do become unhitched, and so do Christians. We must strengthen our grip, so that we are always prepared to face any obstacles that lie in our path. With Christ's help we are bound to be victorious.

Can we afford to be satisfied with less than a complete victory over the world for Jesus Christ? Then we must hitch our wagon to a star.



Harold McNeene
Treasurer, Council on Missionary Cooperation

How to Tell the Story

By R. DEAN GOODWIN

B EYOND THE DOORS of every church are persons who can be reached if proper use is made of publicity. To help churches find ways to reach these people is the purpose of the communications institutes being held in central areas of the American Baptist Convention by the division of communications of the Council on Missionary Cooperation.

Beginnings of Publicity

Ways to publish what we want people to know have been devised from the beginnings of civilization. Amos, the Old Testament prophet, was a publicist when he halted the procession of priests to the holy place and created a situation to attract the attention of people to

what he had to say. Jeremiah was a publicist when he wore the yoke on his neck and walked the streets of Jerusalem to proclaim the coming captivity.

Jesus was aware of publicity methods in his day. People knew about him, and it was not an accident that they did. "The gospel must first be published among all nations" (Mark 13: 10). The Bible is the greatest piece of publicity the world has ever known.

Reasons for Church Publicity

Two good reasons prompt us to want good publicity now. First, every Baptist church wants to give the message of the gospel to everyone in the community. Second, the people of the community need to

know where they can get the message that the church has to offer. Publicity, then, should be of such a character that it interprets to many people the message we have to give, and tells them that they can get more of that message by coming to the church that has a certain name and is located at a certain place.

Publicity for Members

Members and friends of the church should receive church publicity regularly. Every business man who has something to sell knows that his regular customers must be sold over and over again on the worth of his product. That is true in church also. The constituents must be kept "sold" on the church. "Sing them over again to me," and "Tell me the old, old story," are good counsel for the church publicist.

People in the community who never attend your church should, nevertheless, receive its message through publicity channels. If they belong to other churches they ought to understand Baptist churches also, and know what they are doing. People who are outside any church should know what Baptist churches have to offer.

What to Expect from Publicity

Publicity should be valued for what it can do, and it should not be expected to do what it cannot do. A business firm that advertises its product in newspapers and magazines does not depend upon the advertising alone to sell its goods. It also has salesmen who make calls on the customers. The salesman can make his sales in a more favorable atmosphere because of publicity. The political party that uses the newspaper, radio, and television to present its candidate to the people also has its neighborhood workers who go from door to door. Good publicity by itself will not bring many persons to church, and it will not win many converts.

On the other hand, the faithful Christian who goes from door to door is greatly helped if those upon

whom he calls have already learned of the church, and of what it has to offer through suitable newspaper, radio, and television publicity. The minister who says, "We got a lot of publicity, but we did not see any change in church attendance," should realize that all the publicity in the world will sell few automobiles unless there are salesmen in the field to take orders. The salesmen will find their job difficult if there is no publicity of their product! Use publicity, and then send the workers into the field.

Watch for Opportunities

Churches often have opportunities for publicity that they do not see. Here is a church that is spending over \$1,000 for an electric sign to place in front of the meeting-house. The church may seize this opportunity, conduct a suitable dedication service for the sign, dramatizing the first lighting, or it may miss the opportunity, and quietly turn on the lights without fanfare.

What to Publicize

Every church has the following to publicize: worship services, special programs and meetings, missionary speakers, unusually interesting members, successes and achievements reported at annual business meetings, projects and programs of community interest, convictions about public issues, and unusual events. Everything that is done that is of interest to the general public, and that is connected with an immediate (and, therefore, newsworthy) situation should be publicized!

How to Publicize

Following are some of the ways a church may publicize itself: (1) publish a Sunday bulletin and distribute it to those who do not attend, (2) publish a church paper, monthly or weekly, (3) have a bulletin board in the church and another one outside the church, (4) build a mailing list and send letters and cards, (5) print and distribute leaflets about the church and its program, making use of a literature rack, (6) use the telephone to reach people, (7) write for the metropolitan press, the neighborhood weekly, or the small

town paper, (8) place church signs on busy corners, (9) light the church building or spire, (10) and make the building and grounds unusually attractive. Enterprising church publicists will think of other ways.

When a person responsible for church publicity has dealings with the newspapers he should be cordial, should not waste the editor's time, should never *demand* publicity, should cooperate to help the editor get news that he wants, should arrange for pictures in advance, and deliver news copy while it is still news. And then, if he fails to get publicity, he should keep sweet and try again!

Newspaper Advertising

The usual church advertising on church pages of newspapers probably has less value for most churches than is commonly believed. A church in a position to attract visi-

tors who are in the city may benefit by advertising. Most neighborhood or suburban churches will find more effective publicity than the newspaper advertisement.

There is a kind of advertisement, however, that has been tried very little by Baptist churches. That is advertising to set forth the messages of the churches, rather than merely giving the time of worship and the sermon subject for next Sunday. Churches in any city area could profitably join together in a series of advertisements that would state clearly what Baptists stand for in different areas of thought and life.

Publicity is not an elective for any church; it is required. It is required because it is the means by which we reach beyond our doors. As long as we believe that our task is to win men and women to Jesus Christ, we shall want to continue to publish the gospel by every means we can.

New Staff Members



Grace E. Abrahams

Elected staff assistant in field counseling by Administrative Committee as of October 1, 1953, and at recent elections of the Council on Missionary Cooperation held at Green Lake was made recording secretary of C.M.C., succeeding Edith I. Caster



Betty A. Isbister

Recently appointed assistant secretary in department of audio-visual aids; came to Council on Missionary Cooperation in August, 1952; formerly worked in visual aids department of Presbyterian Church in Canada, while attending University of Toronto

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Glory of World Brotherhood

By ROSA PAGE WELCH

WHEN ONE is sent from his own homeland to another's, he should go with love and an open mind, and with a willingness to be understanding. He should go with expectancy and with eagerness, to discover that which is good and helpful for the continuing development of the best within himself. For, no matter what may be the culture of the nation or race, no matter how meager their worldly possessions, no matter what their religion may be, or their geographical delimitations, there is something of intrinsic value to be learned from all the peoples of all the world. On such a mission of fellowship one not only finds this to be true, but also becomes aware of a growing appreciation within himself of the real values and blessings of his own homeland.

This is what happened to me. But the greatest lesson I learned was the value of the gospel of Jesus Christ, and of the ministry of the church. As I met with my fellow men around the world I saw with my own eyes what has been, and is being, accomplished through the church. The experience was a tremendous and inspiring realization.

Because of the many similar traits of men everywhere we are made aware of the amazing power of God and his matchless ability to make all men, his children, brothers. Truly he has created us all of one blood. As I tried earnestly to discover our differences I was only made more aware than ever of our likenesses. What perhaps seems strange in other people is so only because of environment and natural circumstances.

I believe the essence of the Christian religion is that man recognizes and accepts the life and work of Christ as his own pattern for life.



An "ambassador of good will," Mrs. Rosa Page Welch, of Chicago, recently sang her way around the world on a visit to mission fields. She visited Japan, the Philippines, Hong Kong, Thailand, Burma, India, Pakistan, Europe, and Africa. American Baptist Foreign Mission Societies were privileged to cooperate in making her trip possible. Delegates to the 1952 convention in Chicago will recall her rich mezzo-soprano voice as she led them in song. She is also a highly effective speaker. She brings the thousands of voices and minds in her audiences into harmony, and her overflowing Christian spirit expresses a sense of the harmonious oneness of God's children as she goes about, at home in the world. She is a member of the Disciples of Christ.

And I believe this includes and demands the joyful acceptance of every man everywhere as a brother—a brother to be understood and loved, even as himself! Loved not

with paternalism and superiority, not as an object of pity, but with a love which challenges and stimulates us to lend a helping hand. Then our brother may take his place alongside us, and together we may work for and enjoy the fruits of the Spirit.

This conviction has led me to consider: How is the purpose of missions fulfilled? One occasionally hears expressions of concern over what seems to be ingratitude on the part of nationals who have been helped through the mission program. Instead of manifesting gratitude they are demanding equality in position, equal recognition, and better pay. Of course, there can always be found, even in our own homeland, individuals in every group who are extreme and unreasonable. But where there are leaders capable and qualified, it is a credit to missions and the work of missionaries to grant them promotion, and all the privileges that go with it. Herein is the fulfillment of the purpose of missions. There will be need for missionaries for a long time to come, but as has been wisely said: "The final purpose of missions is to make the missionary unnecessary."

Jesus read from the book of the prophet Isaiah: "The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favour." And the gospel of Jesus, proclaimed to the people by missionaries, has done this, and wherever it has been accepted, it has made man dissatisfied with himself and has given him a desire for what is good. It has made him aware of his equality with other men, and awakened a desire for opportunity to express that equality.

Among the things which impressed me most was the beautiful witnessing to the Christian faith by many Christians in every country I visited. Their apparent joyousness

in their faith, the light on their faces, and the noticeable difference in their whole outlook toward life were inspiring and challenging to me.

Because of what I saw and felt to be results of the power of the gospel, in education, in physical healing, in moral uplift, and in the instilling of hope because life has been made better, I believe the gospel is holding the world together in spite of the unrest existing today. Around the table of their Lord, Christians, from countries recently enemies, meet in common accord and in praise of their Redeemer.

I am also pleased with what I saw of the tremendous amount of uplift made possible through the United Nations and the Point Four Program. Technical assistance and the World Health Organization are helping needy people learn how to help themselves. My impression is that the great desire in the hearts of the masses, in the terribly needy areas of the world, is not for handouts or charity, but for opportunity to learn ways to help themselves. To those to whom much has been given (ourselves) come the responsibility and the opportunity to share with those in need throughout the world.

All we have and all we are, are gifts from God. He gave them and he might take them away, unless we recognize them as his gifts and his expression of grace. We must seek to express our gratitude to him

through our sharing generously with those, our brothers, in need.

May God help us to find that joy which comes through sharing our possessions. May our prayers rise in intercession for the missionaries in his service, and for all those with whom they work.

World Day of Prayer— Leopoldville

By RHODA ARMSTRONG

It is a privilege for the women and girls to come to historic old Sims chapel in Leopoldville West, Belgian Congo, on the banks of the mighty Congo River, to participate in the World Day of Prayer. We are happy when we are placing the pictures of women and children from many lands around the room. We are happy when we give out the programs, some to the literate women and some to the older school girls. But we are happiest of all when the crowd begins to come a half-hour early to overflow the chapel.

February is the rainy season. The clouds looked black, but the women came. Directly from market they came, smiling and chattering, with baskets and bundles on their heads, babies on their hips or backs. Baskets and bundles were set down outside the door, conversation and smiles ceased, and a hush fell over the group as Phyllis Benner played the organ softly to bring our thoughts to prayer. The call to wor-

ship sounded forth in the musical Kikongo language.

A big globe and a large clock face brought home the fact that prayer would be rising continuously to our God throughout the day and night. As the leader pointed out the pictures of families from Africa, the Near East, Asia, North and South America, and Europe, the women were astonished to see the hands of the clock moving toward nine o'clock, ten o'clock, noon, three in the afternoon, and so on around the circle, to show the actual time of day in those countries (pointed out on the globe) while we were meeting at eight o'clock in the morning. One woman gasped, "But how can you say it is dark over there when the sun stood up two hours ago?" The globe helped again at this point.

But we did not dwell long on backgrounds. A class of girls gave the Scripture lesson from memory, all who could read joined in the responsive readings, prayers were offered in six different dialects. Suddenly the storm broke, and the rain descended like drum beats on the galvanized iron roofs. A few women rose and padded on their quiet bare feet to the door to move their bundles of food inside. One shut the door, so those sitting nearest it would not get wet, and the meeting went on. The school girls sang an extra song. Mama Mattie, our beloved nurse, gave the meditation on "Seek ye first the kingdom of God." How long does it take to seek and find Jesus? six months? a year? Not at all! He is to be found as soon as you seek him in sincerity and truth. He is waiting for you now. Seek and you will find.

The offering, for support of the twelve Bible women in Leopoldville and five in Matadi, came to 437.50 francs. Another offering is being taken to help those who have suffered from the inundations in Holland. We gave special thanksgiving for our freedom to worship God freely without hindrance and without persecution. We thanked him because we have all we need, and thought of the sufferers in war lands and in Europe. We asked for understanding hearts and a sacrificial spirit that we might willingly share with those in need.



Mrs. Welch happily singing with Thai young people in Bangkok

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

A Faithful Christian

By ALMA CLIFFORD

ONE OF THE FIRST baptized Christians in the southern part of the island of Puerto Rico, Don Lorenzo Colon, has remained faithful throughout many years. The following testimony was dictated to me by him:

"My name is Lorenzo Colon. I was born in the Playa de Ponce, but I don't know in what year. Mother was a slave, but father was a free man. So I lived with him and grandmother until the Proclamation of Liberty, in the year 1872. Then I went to live with mother and was with her until her death, which occurred when I was in the middle fifties. Mother liked the services of the Baptist group, but was never converted.

"One of the first missionaries to come to the southern part of the island was A. B. Rudd, under The American Baptist Home Mission Society. He came to live in the home of Don Aurelio Martinez, who spoke English, and with Don Carolos Gela, who was a Christian. He began to sell books and hold meetings in the lower part of Hotel Francis. Later the work was moved to Calle Mayor Cantera.

"There I first heard the precious Word. Peter Teller was a non-commissioned officer in the American forces, and after the war stayed on as the chief of police. He was a Christian and he invited me to attend church service one Sunday. I liked this new teaching so much that I gave myself to Christ, making my profession of faith about a month after first going to church. After attending candidate classes for about two months, I was baptized with the first group in Rio Portugues (Portuguese River). There were eighteen of us in that first group, most of whom are now with God in Glory.

"In a small way I helped in the starting of the church in Playa de Ponce, my home town. It was in the city of Ponce where the work had begun. The church had its beginning in homes like those of Dona Juan Gorbea and Don Rafael Amarillo, where Missionary Rudd held his preaching services. This was before I was a baptized member.

"Shortly after the coming of Mr. Rudd, the United Brethren Church sent Mr. Hoffman, who couldn't speak Spanish, and then Mr. Drury, who could speak Spanish.

We all cooperated in those days as we didn't understand about denominations. Later another Baptist, Don Enrique Inirrigarro, began work, and some time later Charles Detweiler arrived. I worked with these men as much as possible. On Sundays, when they went here and there to work, I went along. I sold or gave out books and Bibles along the way.

"After my mother's death, a young lady who had been brought up in the United Brethren Church attracted my eye, and we were married. In 1913, my daughter Victoria was born, and soon after this my wife died. My wife's aunt brought Victoria to the United States. In 1927, I followed and set up a home for Victoria, where we



Don Lorenzo Colon takes rightful pride in his grandchildren

lived together until her marriage. Since then I have stayed alone in the apartment.

"Victoria had two sons, Santiago, now nine, and Cristobal, now five years old. After a long and painful illness of cancer, Victoria passed away two years ago.

"A real work began for me when I was old and tired. My son-in-law doesn't know how to care for the children. So I go over and cook, clean, wash clothes, and get the boys ready for services, Sunday school, church, and religious-education classes. The father is not interested in church, but I pray that God will give me strength to keep my grandsons in church until they have learned to love and serve him as I have tried to do for all these years, even though that service may be one of the humblest. One night, as Santiago was collecting the hymn books after the service, I started to scold him. But the missionary called my attention to the fact that he in his small way was trying to be of service, and that this desire that he had was the same as I have had for so many years. May this spirit of service continue and grow through the years making him 'fit for the Master's use.'

"The text, 'I shall dwell in the house of the Lord forever,' has been in my mind ever since I became a Christian, and has helped me so much to be faithful, even in trying times when stones were thrown at us and our very lives threatened because we loved our Lord and Master."

A Light unto His Path

By FLORENCE LATTER

Last spring, when I moved my house trailer over to Saginaw, Mich., my next-door neighbors were an old Mexican couple, Cesario and Modesta Gallardo. I was amazed and delighted to find that Cesario read his Bible during his spare moments, in the evening, and on Sunday afternoons. He not only read it himself, but read and explained it to his neighbor, who had recently become a Christian.

As I became better acquainted with Cesario, I learned that he had wasted the first fifty years of his life. He had been a heavy drinker.

The years passed rapidly and Cesario began to grow tired of life. When he was about to commit suicide, he picked up a religious quarterly in the home where he was staying while harvesting sugar beets. In this leaflet he read the story of the good Samaritan. Later, he became acquainted with a friend who had a Bible, from which Cesario read the Sermon on the Mount for the first time. Little by little he learned more about the sacred Word, and one night, while attending a mission service in Pontiac, Mich., he accepted the Lord as his Savior.

Cesario's former friends endeavored to lead him back into the old paths. He finally weakened and one day started out of town, so that no one could see him take a drink. While on his way he remembered that, though he might hide this sin from his Christian friends, he could not hide it from God. With this thought he returned home, and has never tasted liquor in these twenty years. His Bible is indeed "a lamp unto his feet and a light unto his path."

Convention in Nicaragua

By MARION WYSE

The large open yard at the side of the mission chapel at Diriomo had been converted into an open-air meeting place, with bamboo poles and palm leaves for a roof. Under this roof, we "conventioned"; that is, we ate, slept, prayed, sang, conducted business, and held large public gatherings. Some of the people slept in homes about the town. The missionary women slept in the home of a sympathizer. Our gracious hostess promised to attend the meetings nightly, but she never quite made it. We pray that our testimonies and the Bible we left her will bear fruit.

The business sessions were calm and composed. The most enthusiasm was voiced over the resolution to start a print shop. Lloyd opposed this on the ground that there should be funds to pay the editor before talking about buying a press. Old Don Manuel Ruiz got to the microphone at this point and made the first down payment of 50 cordobas, thus creating a fund for the press.

Baltodano, Mejia, Pedro Pablo Lopez, and others followed, until the fund had passed the 300-cordoba mark.

"The Bible in Human Life" was the main theme, with "Search the Scriptures" as the motto. The evening programs were dedicated to evangelistic services.

Our mission property faces the central plaza on the west side, and the Roman Catholic Church is on the east side. Every night the Catholic Church bells jangled. Every night a long procession marched through the streets of the town, singing to band accompaniment. Special attention was given our street. Fireworks were part of the celebration. On at least two occasions, the national guard ordered the procession to move away from our section. Stones fell through the palm leaves the first night only. When the noise was too close to us we spent the time singing hymns. We are confident that our strong liberal government, which upholds religious freedom, was influential in avoiding trouble.

Santiago Aleman, baptized years ago by our first missionary, David Wilson, was present. He was the man who had prayed thirty years for the conversion of Diriomo. When the bishop of Granada placed the town under interdict, the people began to say, "Maybe Santiago Aleman is right. Let's call Jose Maria Ruiz, our priest who was converted, to come and tell us more about *'Los Evangelicos.'*" That was how the First Baptist Church of Diriomo came into being.

A young accountant who has recently come under the gospel influence, attended some meetings of the convention. He was deeply impressed by all that he experienced and on Friday night made a public profession of faith.

One of the convention thrills that stays with us is that of having seen men and women in places of responsibility who yesterday were our boys and girls in school. The outgoing president, Rolando Gutierrez, pastor of the Masatepe church, presided beautifully and preached a powerful evangelistic sermon. Tomas Cuevas, a fine Christian layman and a former graduate of Colegio Bautista, is the new president.

MISSIONARY AND STEWARDSHIP EDUCATION

A Challenge to the Churches

L ISTON POPE, dean of Yale University Divinity School, stated in his address to the joint session of the division of home missions and the division of Christian life and work of the National Council of Churches: "Politics, sports, education, trade unions, and industry have been more successful than the Christian church in breaking down racial barriers. Less than 1 per cent of the Christian congrega-

white, or yellow, or rich, or German, or Swedish. Noting the paucity of interracial churches in an age when thousands of persons are living in non-segregated housing projects, Dr. Villaume said: "Many a white congregation will have to make up its mind pretty soon to mean what it says when it preaches brotherhood. If the churches of the future are to have their pews filled, church people must be taught to conceive of the church as something more than a group of people whom we like and who like us. The church of Jesus Christ is a church of mercifully forgiven sinners, not a company of third-generation, educated, white Americans."

"The church on the hill," according to a quotation from a sermon by Robert J. McCracken, minister of The Riverside Church, New York city, has taken advantage of its opportunity, and is accepting the challenge presented to it. "What is Riverside standing for?" asks Dr. McCracken. "It is far more than a preaching center, though in a day when men have lost their way its preaching ministry is important. It is a place where our children and our young people are introduced to the fundamentals of right living. It is an institution which reaches out with benevolent hands to heal the hurts of the downtrodden, the forgotten and the needy. It is set on this hill to foster understanding and brotherhood and fellowship, for want of which the world is in dire distress. By building up its membership on an interracial, international, interdenominational basis, it is blazing a trail and establishing a pattern which will have to be established right across this country if the kingdom of God is to come in America."

In this month when we are emphasizing brotherhood, let us be realistic and ask—then answer honestly: "Am I—a Christian—living what I say?" "Is my church—a Christian church—practicing what it preaches?"



gations in the United States listed a mixture of racial groups on their membership rolls. The churches have much house cleaning to do before they can call themselves Christians."

William J. Villaume, executive director of the department of the urban church of the National Council of the Churches of Christ in the U.S.A., addressing the ministers attending the five-day ministers' institute held on the campus of Wagner College, Grymes Hill, Staten Island, N. Y., made a plea for a new type of churchmanship that will extend its ministry to people because they are people, rather than because they are black, or

Bible Book of the Month



February *Revelation*
March *Jeremiah*
April *I and 2 Corinthians*

If I am asked why I receive Scripture as the Word of God and as the only perfect rule of faith and life, I answer with all the Fathers of the Protestant Church: because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus and declaring in him his will for our salvation. And this record I know to be true by the witness of his Spirit in my heart, whereby I am assured that none other than God himself is able to speak such words to my soul.—W. ROBERTSON SMITH.

Stewardship Emphasis

Are you emphasizing stewardship throughout the whole church? Is it one of the goals to which you are giving special attention in addition to the eight goals listed in the leaflet "Missionary and Stewardship Education at a Glance?"

Are you doing the following?

1. Requesting the pastor to preach on stewardship?
2. Having visual presentation along with lessons on stewardship in your Sunday school?
3. Using dramatizations on theme in various programs in Sunday school, church, men's, women's, and young people's groups?
4. Surveying and listing abilities of all church members; leading

them to a dedication of time and talents; adopting as a slogan, "Every Member a Co-worker in the Church"?

5. Promoting tithing? A tithing adventure packet, including posters, leaflets, and visual-aid suggestions, is available for \$1.00. Department of Missionary Education.

Evanston Preparation

BY ANNA CANADA SWAIN

It is quite apparent from the heavy correspondence coming in regarding the Second Assembly of the World Council of Churches, to be held in Evanston, Ill., August 15 to 31, 1954, that there is a good deal of interest in what is going to be said and done there. Evanston, however, will be of little importance unless this interest develops into an understanding in the church of the issues to be raised at that meeting.

Already denominational and interdenominational groups, clerical clubs, councils of churches, and churches are conducting forums in preparation for this meeting, which will undoubtedly go down in history as one of the notable gatherings of Christians around the world.

The interest started with the choice of the theme of the assembly: "Christ the Hope of the World." As it became evident that there were wide divergencies of opinion between European and American theologians, the interest grew. Our own General Council released a statement to the World Council of Churches which was published by *The Christian Century*, August 6, 1952. Other denominations around the world also discussed the theme and sent in the results of their thinking. It is of interest that the church which has probably done more work on the theme than any other, comes from behind the Iron Curtain. It is the Reformed Church of Hungary. While as yet the final report on this subject is not out, there are two leaflets which are obtainable on this subject for either private or group study: "Christ the Hope of the World," and "Eschatology and Ethics." Both leaflets, priced at 20 cents, may be purchased from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

For churches that want to conduct a popular study conference, the two most valuable booklets on the subject are James W. Kennedy's "Evanston Notebook," and Elsie Thomas Culver's "Evanston and Everywhere." These are 20 cents each.

There is a wealth of material now out on the six subsidiary themes, and a full list may be obtained from the World Council of Churches office. Here are a few of the most helpful materials now available. All except those noted can be obtained from the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

1. Faith and Order—Our oneness in Christ and our Disunity as Churches:

Introductory leaflet. 5 cents.

"More than Doctrine Divides the Churches." 25 cents.

"He That Gathereth." 35 cents.

"The Church and the Purpose of God." 50 cents.

2. Evangelism:

"Christian World Mission." 35 cents.

"Evangelism in France." 40 cents.

"Evangelism in India." 40 cents.

"That They May Have Life." 50 cents.

Student Volunteer Movement, 156 Fifth Ave., New York 10, N. Y.

3. The Responsible Society in a World Perspective:

"Amsterdam Report, Section III." 10 cents.

"The National Council Views the Task in Christian Life and Work." 15 cents.

National Council of Churches, 120 East 28th St., New York 10.

"A Christian Handbook on Communism." 35 cents.

Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y.

4. International Affairs:

"The Churches and the U.N." 15 cents.

National Council of Churches, 120 East 28th St., New York 10.

"Christian Faith and International Responsibility." 25 cents.

National Council of Churches.

5. The Church Amid Racial and Ethnic Tensions:

"Seeking to be Christian in Racial Relations." 25 cents.

Your Baptist Bookstore.

"Christianity, Race and the South African People." 25 cents.

6. The Church and the Worker:

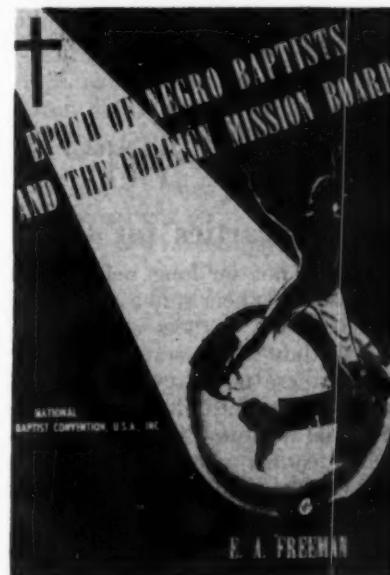
"The Biblical Doctrine of Work." 75 cents.

"Work in Modern Society." \$1.00.

Attention, Baptist Readers!

Epoch of Negro Baptists and the Foreign Mission Board, National Baptist Convention, U. S. A., Inc.

All who are interested in modern church history, in the history of missions, and in the history of Baptists will welcome heartily this dissertation by E. A. Freeman. This is a well-planned and well-printed book, in which biographical information on outstanding leaders has been woven deftly into the pattern of organization and administration. The material is unobtrusively but carefully documented. There is an admirable bibliography and an extensive appendix in which may be found matter of unusual value with regard to both the American church and its mission abroad. This book, in which lights and shadows of achievement and tragedy are honestly portrayed, will stand up well beside the history of Southern Baptist work, now available, and the history of the Foreign Mission Societies of the American Baptist Convention, which will be forthcoming this year. Order from the Central Seminary Press, Kansas City, Kans. Price, \$4.00.



MISSIONARY AND STEWARDSHIP EDUCATION - *The B.Y.F.*

DEAR FRIENDS OF THE FELLOWSHIP

This is the time of year when many church members are getting their names on the dotted line on their pledge cards in the every-member canvass. Among these are young people who have said this is "our job, too!" They will be taking their active part in the canvass through youth's part of that program known as the B.Y.F. sharing plan, using the revised sharing-plan packet for guidance.

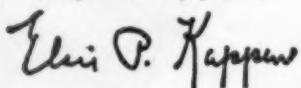
What does this really mean to you? Well, for one thing it means our B.Y.F. special-interest mission fields, Anadarko, Okla., and Central Philippine University. Someone put it this way:

A budget isn't sums to me,
It's happy school girls' faces;
It's tired, sick mothers getting well,
It's light in gloomy places;
It isn't just long columns
Full of headache addition,
It's missionaries sailing out
To fill the Great Commission.
It's you and I who'd like to go
And send our gifts to prove it.
How wonderful a budget is!
It lives! And so I love it!

Young people who really mean it is "our job, too!" should do three things: order the sharing-plan packet, get into any every-member canvass training conference being held in their area, and put their own names on the dotted line.

How will the B.Y.F. rate this year? You are the answer!

Very sincerely yours,



House Parties for Girls

It will not be long before girls are packing their suitcases for the house party in their areas. It is hoped that every state will have one of these major events for girls with its inspiring fellowship and its practical training for guild work.

For leaders who are making the plans, the recommended house party program is available in mimeograph form. It is 50 cents a copy. It may be ordered from the Depart-

ment of Missionary Education, 152 Madison Ave., New York 16, N. Y. The title is "Into New Horizons." This program was tested at the national guild house party at Green Lake and has been revised for use in a week end event in the state areas.

Philippine Students in Gospel Teams

One of the very interesting phases of the work in the Philippines is the gospel-team work in which some of



Ruth Harris
Director of Gospel Teams

the students at Central Philippine University are engaged. Two of our missionaries engaged in work with them are Ruth Harris and Mrs. James Sprigg. Here is an insight from Mrs. Sprigg into the interesting trips they take.

"I arose at 4:00 A.M. Saturday morning in order to catch the bus for Sara. I met the two girls of our youth team, Lydia and Ruth. We arrived in Sara at 9:40, caught another bus to San Dionisio, which is a small fishing village on a magnificent bay, and finally bargained with a man who owned a motor boat to take us to Sugar Loaf Island. The trip to the island was very exciting.

The sea was very rough. We were all completely soaked by the time we reached the island.

"We had to go around the mountain to reach the village of Tambaliza, on the opposite side of the island. This was a considerable hike, and since it was now nearing noon-day, I had a flaming sunburn by the time we reached the village. The sea water in our wet clothes quickly evaporated, leaving us well salted.

"At the church, Ruth presented a flannelgraph showing how to organize a Christian Youth Fellowship in a church. By this time it was dusk, and so we had to cancel our usual Saturday afternoon party. We had planned a sunset service on a table rock like those found in Arizona. Our worship turned out to be a starlight service. There was a crescent moon. The evening star was very brilliant. The evening breeze was cool and was most welcome to my burning forehead. Lydia gave the devotional message in Visayan, and we sang several hymns in Visayan to the music of "Abide with Me," "Let the Lower Lights Be Burning," and others. Although I am still not able to understand very much Visayan, I can understand the universal language of the Spirit in an experience like this.

"On Sunday morning we had a model C.Y.F. meeting. Lydia gave the topic. Later we had election of officers for the youth group, while Ruth taught the small children in a Sunday school class outside the church. Ruth also brought the message at our morning worship service. Lunch was waiting for us after church. It consisted of rice and chicken stewed with green papaya.

"We hiked to the opposite side of the island and waited until the boys brought the *banca*, a small sail boat. We met the last bus to Iloilo at the crossroads in Sara. We arrived home at 6:30 after a hot, bumpy ride, but with a real sense of satisfaction at having ministered to the best of our ability in the name of Christ. I took some aspirins, put a cold cloth on my head, and went to bed. It was a very small suffering for a very great cause."

Imagination Does It

Stories are numerous of how young people publicized and carried through the "Milk for Millions" project. Out of many that could be cited here is one from the South Church, Community-Baptist, of Prospect, Ill.

"The young folks here borrowed an electrified (cud-chewing) Borden cow and mounted it in the church narthex, with a large "Milk for Millions" sign and invitingly empty milk bottles on a table in front. Young folks made announcements in church-school sessions and in morning worship the first Sunday. Each week milk bottles were provided to all church-school departments, and young folks stood outside the church door with milk bottles ready for contributions. A pink paper cow, with information on it, was tucked into the church bulletin one Sunday morning. Other advertising was carried in the newsletter, in church bulletins, and local papers.

"The final total received was \$90. This sum has been turned over to our church treasurer, with instructions to send it in through the Chicago Baptist Association, properly labeled as 'B.Y.F. Project, Milk for Millions.'"

Are You Planning for It?

The Guild House Party, of course! The fifth national house party at Green Lake, this one should be bigger and better than ever. The dates are July 10-17.

One advantage many girls will have is due to the fact that in another part of the grounds the first national woman's conference will be held on the same dates. This should make the transportation problem easier for some girls who can come with women from their church or state.

The theme of the house party this year is "Beginning with You." It will accent one of the four areas in the guild program, "personality development." A fine program is being planned which will interest all girls and give direction to the guild program for the new year.

Leadership girls and girls from every state are desired. For some of them who will need to begin saving their dimes and nickels early, board

and room will be \$26.25 for the week, and the registration fee is \$6.00.

Training of local counselors, and of state and association world-service secretaries, is being planned for the adult leaders as one aspect of the house-party program.

Meet the Missionaries

Ruth Harris. Originally designated to Chengtu, West China, she had served only a few months there when the 1927 revolution broke out, making it necessary for her to go to the Philippines. Since then she has been at Central Philippine University.

She does student counseling, works with gospel teams, carries on Bible classes, directs orchestras and choirs, does relief work, and holds many meetings in her home.

During the Second World War, she was interned at Santa Tomas Prison Camp, in Manila. Release came in 1945, when she returned to the U.S.A. She is once again deeply involved in giving of herself to the people of the Philippines as she was before the war, and there are many who have been won to Christ by her efforts.

James and Margaret Sprigg. Mrs. Sprigg was a member of the Life Service League while still in high school. She had two and a half years of high-school teaching following her graduation from Ottawa University. It was while she was studying for possible service in the Belgian Congo that she met Mr. Sprigg.



James and Margaret Sprigg

Mr. Sprigg was active in the Baptist Young People's Union of Kansas, and was elected its president in 1941. During the years of college and seminary, he served in several pastorates.

In 1950, Mr. and Mrs. Sprigg sailed for the Philippines and have headed the work of the student center at La Paz, as well as working in the College of Theology. In the student center they touch the lives of many young people who would be dominated by Catholicism.

Reports! Reports!

This seems to be one of those necessary little chores which helps us check up on our accomplishments and gives needed information for future emphasis and planning. Some of those who read these pages will be responsible for filling out the report for the Fellowship Guild. A word concerning the procedure.

Local: The guild report blank for the church will be found in the report book which each woman's society purchases for this purpose. The guild report is in triplicate. All these copies should be filled out, one of them remaining in the book for the local record. One copy is to be mailed to the women's vice-president of missionary and stewardship education in the association, and one copy to the association chairman of missionary and stewardship education for girls, who in most instances is also the association world-service secretary.

Association: The association chairman (world-service secretary) receives three blanks for her report from her state officer. After filling out the report from the local blanks she receives from the churches, she keeps one, sends one to the state vice-president of missionary and stewardship education, and one to the state chairman of missionary and stewardship education for girls (state world-service secretary).

State: The state chairman (world-service secretary) will receive four state report blanks. Retaining one, she mails one to the national director of world service, one copy to the national vice-president of missionary and stewardship education, and one to the national chairman of missionary and stewardship education for girls.

MISSIONARY AND STEWARDSHIP EDUCATION for Children

America for Christ

DEAR BOYS AND GIRLS:

February is the month for the America for Christ Offering. There has been sent to each church in the American Baptist Convention enough of the children's folder for each primary and junior boy and girl. This folder is a true story of some boys and girls who helped their mothers and fathers start a new church. The pictures are true pictures of some of these children.

Teachers will want to introduce their children to this offering project. Show the boys and girls how to make the offering envelope. Maybe the teachers will write letters to go home to explain to all parents the purpose of the offering.

Maybe some departments will want to make a special container to hold the envelopes on the Sunday they are returned. Work on this project might go on all month. The container might be in the form of a church made from a cardboard box. Perhaps a large envelope big enough to hold all the children's envelopes could be designed by children with the picture of a church on the outside, and children bringing their envelopes. You will have better ideas than any of these. Send your ideas and pictures of the way you develop the project to me. I should like to see how you do it.

Cordially,
FLORENCE STANSBURY

Missionary Education in a Baptist Church

Here is a book we have needed for a long time! We are glad that you can have it at this time when so many churches are organizing committees on missionary education. This committee should plan the total program of missionary education for the church and help the leaders in the church school and the church to find ways of participating in the most important emphasis in the church program.

We as Baptists are missionary-minded people. Into our curriculum for the Sunday school and

vacation school, Sunday evening program and camping, we have faithfully placed missions at the heart of our teaching program. This kind of integration really means that we are reaching thousands of boys and girls with something of our American Baptist missionary witness. Each time missions is the emphasis some timely suggestions for service projects are included. For if we are to teach, then we must

see the age group and the program in relation to each other age group in the church. Missions is the concern of every individual to whom the church ministers.

Missionary education is a part of every teacher's task. This book helps to organize the plans, and suggests programs and materials. The chapters are as follows:

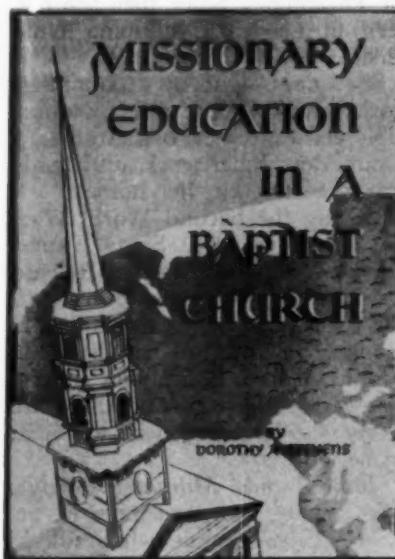
- I Christian Missions in the Church
- II Missionary Education in the Church's Plans
- III The Church School of Missions
- IV Missions in the Sunday Church School
- V The Missionary Reading Program
- VI Missionary Education Projects
- VII Missionary Education of Children
- VIII Missionary Education of Youth
- IX Missionary Education of Adults
- X The Wider Brotherhood

World Day of Prayer Children's Service

Each year the general department of church women of the National Council of Churches prepares and distributes a World Day of Prayer service to be used with young people and adults. This service is well known among our Baptist women.

Also each year there comes from the same department a children's service for the World Day of Prayer. This service, prepared by an outstanding children's worker, is usually in the form of a single worship service that children can understand. It is the purpose of this service to help boys and girls to think about other children and to pray especially for them. At the close of the service an offering may or may not be given. If an offering is taken it should be sent to the United Department of Church Women, 156 Fifth Ave., New York, N. Y. This offering helps in a variety of ways. It provides Christian reading books for children and tries to meet some of the needs of migrants and American Indians in the United States.

As a teacher in the primary or junior departments you may want to use this material in or after school groups on Friday, March 5, 1954,



provide a channel for the expression of concern that is sure to follow.

Chapter 7 in *Missionary Education in a Baptist Church* deals with missionary education of children.

In addition to the provision for missionary education in the church-school curriculum, readers will find here suggestions for use of current mission-study material, Baptist materials, and visual materials.

It is important for every teacher in the children's department of the Sunday school to read at least this one chapter. It will be helpful to the teacher if each one could see the children's program of missionary education in relation to the total program of missionary education.

The task of educating in missions is the job of the total church. Each group, developing the program to meet the needs of the age group with which it is working, needs to

which is the scheduled day for the World Day of Prayer. Or, it may be you will use it on the Sunday morning just before or just after March 5, for your worship service in your department. The service ought to be well planned. The boys and girls should see its relation to the total concern of the church for children everywhere.

An attractive worship center, set up to help children think of children around the world, will be of greater value if it is a part of the department worship plan.

The service this year is written by Mrs. Margaret Clemens McDowell, formerly children's editor of The American Baptist Publication Society. To secure copies of this service, ask for Children's Service, World Day of Prayer, Central Department of Publication and Distribution, 120 East 23rd St., New York 10, N. Y. Two cents.

The Round Window

Perhaps you are interested in knowing what happened to our "round window" project that began when we started the study of the book *The Round Window*.

Each child in the third year pri-

mary group made a "round window" of his own, working out his own ideas, and using colored construction paper and mounting small pictures cut from old copies of *Missions*, *Baptist Leader*, lesson leaflets, and discarded pupils' books. They used pictures of people and churches from around the world.

When these were completed they combined their individual windows by fastening them to the wall, making one large round window. We are using this for our worship center until the story is finished, and then the boys and girls will take their "windows" home.

We have been reading the book to the entire department during second-session time. Interest has been at a high peak all the way through. We voted to use birthday offerings for the six weeks for the special offering, but many boys and girls brought an offering over and above their regular church school offering. We will have around \$10 from our primary department to send in with the other funds collected in our church for this World Fellowship Offering.

MRS. C. HOWE,
*South Wayne Baptist Church,
Fort Wayne, Ind.*

Race Relations

Together we are trying to build new understandings of people of all cultural and national backgrounds. Songs, stories, games, pictures, films, and filmstrips all help. These are listed in "Program Suggestions for Children at Home and Church." 5 cents each. Order from Central Department of Publication and Distribution, 120 East 23rd St., New York 10, N. Y.

Project for India

I have been working on ideas of missions for my junior class, to give them the concern and love for all people everywhere. As a result of that we have been writing to one missionary each year, choosing the name from the birthday book. The country we chose is one we study in regular graded material from Judson Press. Each child writes a sentence or two and all sign their name. One child buys the stamp and is elected to post the letter. In June we wrote to Missionary and Mrs. E. B. Davis, Kavali, South India. In September we received a very interesting and loving letter in reply.

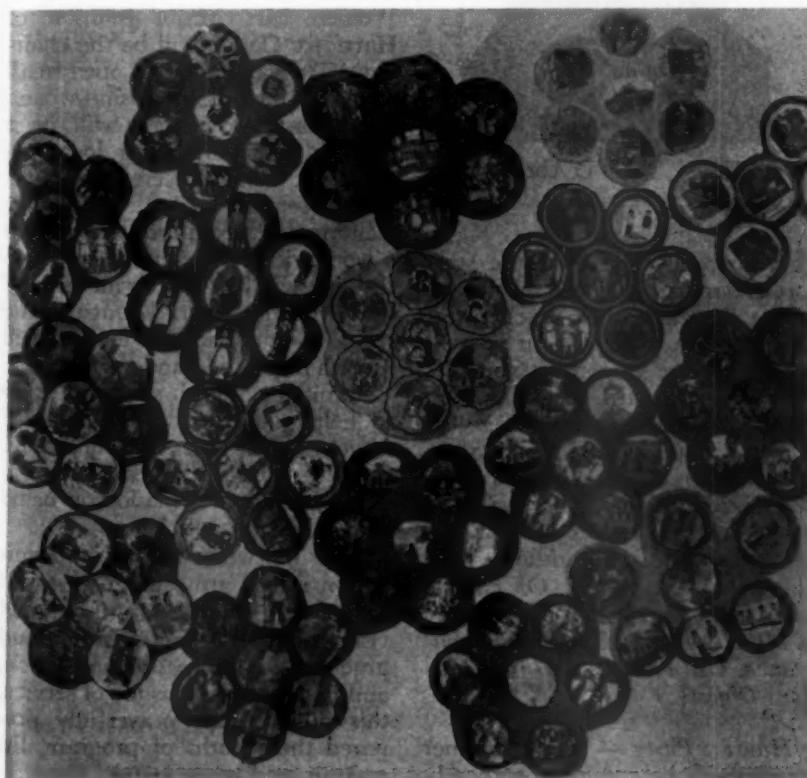
Mrs. Davis enclosed some pictures. You can guess how we enjoyed them. In her letter she mentioned that ten or fifteen dollars would feed a child for a whole year, and that many boys and girls were hungry. She did not ask or even suggest that we give anything.

The six ten-year-olds were thrilled and excited with the letter, but more than that they said something like this, "We eat so much, how can a boy or girl get enough to eat on only ten dollars a year?" "Why can't we help?" "How can we help?"

As a result a food sale was planned. We did not ask church members alone. Each child was to ask her mother and two family friends for some food. They were all ready to explain what it was for and when. We have one boy in class. Jimmy was our bookkeeper.

The sale was fun, and a success. All together we have twenty-two dollars to send through our American Baptist Convention to the work of Mr. and Mrs. Davis in India.

MRS. HERBERT W. SECOR,
Ballston Spa, N. Y.



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Preparing the Paths

By HELEN TATE D'ABOY

THE DIVISION of first vice-president, following the program theme, "In His Paths," (Micah 4:2), suggested for the women in Woman's Baptist Mission Societies across our convention for the year 1954-1955, has been busy preparing the paths for program, literature, and house-party chairmen.

Program—The program packet price remains the same, 75 cents each. It may be secured after March 15 from your nearest denominational book store. Seals with the cover picture are again available at 50 cents a hundred, and the program folder at \$1 for fifty. These may be secured from the Literature Bureau, 152 Madison Ave., New York 16, N. Y.

An installation service, a love-gift dedication, and eight finished programs, are included in one pocket of the packet. In the other pocket you will find samples of timely denominational leaflets and guides on how to build them into challenging programs. Here are but a few of the program titles to whet your interest and encourage you to get your order in at once: "We Follow in His Paths," "Trails to Tomorrow," "One Fold, One Shepherd," "City Skylines." The home theme is "The City." The foreign theme is "India."

This packet contains more material than can possibly be used in one year. It is a valuable investment, one that every president, program chairman, and member of a society will want to own for her personal store of resource material. The devotional material, as well as the information contained in the packet, can be used for years to come. Fewer packets are being printed this year, and there will not be a reprint. Just a word to the wise!

Literature—The literature paths are many, but with one goal in mind—the presentation of denominational literature in such an attractive and urgent way that our Baptist people will become not only aware and informed, but more



Helen Tate D'Aboy
First Vice-President, N.C.A.B.W.

wholeheartedly active in the support of our Baptist world mission.

The literature rack reaches you three times a year. If your church doesn't receive it, contact your association literature chairman, for she has sufficient quantities for every church. Leaders' guides are a necessity for every Woman's Baptist Mission Society. The cost is 50 cents. Each chairman to walk "in his paths" and guide others, must understand her work. Of course, you will continue to get new readers of *Missions*, *The Book of Remembrance*, *Crusader*, and *Home Missions Digest*!

House Party—This summer women will be coming together in

gatherings that have come to have significance in the life of our denomination. For house parties have grown from small and simple beginnings into a vast resource of trained and informed women. Last summer 14,000 women attended fifty-three house parties. Although the programs vary in both length of time and detail, and although for many the fellowship of these gatherings has a strong appeal, basically they are aimed at leadership training. Information as to the great world task of our church comes from the messages brought by our missionaries and denominational leaders. Workshops and forums and plays produce helps as to methods and materials. The very experience of living and working and worshiping together for several days presents a spiritual challenge that is invigorating. The National Council of American Baptist Women, through its promotion of a strong house-party program in each state, is attempting to meet that challenge.

First Vice-President—The first national women's conference will be held at Green Lake, Wis., July 10-17. It will herald the charting of another new path of the National Council of American Baptist Women. Mrs. Major Johnson, of Hartford, Conn., will be the chairman. This conference is open to all women, including business and professional women. It will be a splendid opportunity for local, association, state officers, chairmen, and potential leaders, to receive training and inspiration to share in a worldwide fellowship. Leadership training will be given in all areas of our women's work. Outstanding speakers and national leaders will furnish inspiration and information. Committees in each state are ready to help you form a car pool for travel, or answer any questions. Contact your state first vice-president; for all information is being channeled through her.

That the women of our denomination might grow in understanding of others in God's family, in vision of the working meaning and urgency of missions in the church, and in the contagious joy of service, this division has prayerfully prepared these paths of program, literature, and house party.

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSON

152 Madison Ave.

New York 16, N. Y.

Windows on a Wide World

IN THE MAY issue of *Missions* (page 52), Ruth Finwall LeGrand quoted an old Chinese proverb: "I live in a very small house, but my windows look out on a very wide world." This was the keynote of an inspiring and informative article on the charter-membership program of the National Council of American Baptist Women, in which Mrs. LeGrand emphasized the fact that through the larger framework of the council, "every woman who relates herself to a Baptist woman's mission society has the high privilege of extending her Christian influence out into a very wide world."

When the council was organized in 1951, every Baptist woman became a charter member. The enrollment of the charter membership is well under way. Many excellent presentations have been reported from across the country, based on the charter-membership program in the current series, "Sing Unto the Lord . . . A New Song . . . All the Earth." Other groups are planning to have their enrollment later.

In adapting the program included in the program packet, it has been suggested that two narrators be used—one to present the prologue, the other to present the officers, giving briefly a statement of the scope of their duties. Such an adaptation, made by Mrs. LeGrand, may be had by writing the National Council of American Baptist Women, 152 Madison Ave., New York 16, N. Y. Ten cents.

The program could be called "A Colorama of the National Council of American Baptist Women," featuring the use of colored ribbons:

President—bright purple

First Vice-President and her chairmen—crimson

Vice-President of Missions and her chairmen—gold

Vice-President of Christian Service and her chairmen—forest green

Vice-President of Christian Training and her chairmen—flame

Vice-President of Missionary and Stewardship Education and her chairmen—royal blue

Vice-President of Business and Professional Women—turquoise

Secretary—purple

Treasurer—purple

Each woman who signs a charter-membership envelope and makes an offering, will receive a charter-membership card from her president, signed also by the national president, Mrs. Maurice B. Hodge. The president will take the names from the charter-membership envelopes in making out these cards. She will then send a list of the names, along with the original envelopes (from which the offering has been removed) to her state president (or when so instructed, her association president). This is to insure the correct spelling of names, and the correct name of church and city. When all (including business and professional women) have been invited to enroll as charter members, and all have been given the opportunity to make an offering to the National Council of American Baptist Women, the state president will complete the roster for her state.

All names recorded in these Charter Membership Day programs will be transferred to the large book especially prepared for this purpose, which was first used in Denver at the annual meeting of the National Council. At the third annual meeting, which will be held in Minneapolis, Minn., in 1954, the "Charter Membership Book" will be officially presented.

The Reason Why

Readers of this column will heartily agree with the description of our magazine as given in *A Book of Remembrance* (under date of

January 7): "To lead our people to see the beckoning of Christ on far horizons and from new frontiers, to throw the light of Christ and his gospel upon all human relationships everywhere, and to make missionaries living realities as our representatives." This must be the reason *Missions* is a *must* for all missionary programs!

Pen Sketches

One way to make missionaries "living realities as our representatives" is to become acquainted with them by means of pen sketches. For many years sketches of the missionaries of the two national Woman's Societies have been available. Now there are sketches of missionary wives as well. Already many local woman's societies have found these sketches of great value in program building, with the birthday party leading in popularity. This calls for twelve (or more) missionary guests (at least one for every month of the year).

For pen sketches, write to Literature Department, 152 Madison Ave., New York 16, N. Y. Order by name, indicating whether home or foreign. The price is 3 cents each. Questions concerning a missionary or her work should be addressed to the national society in question. Do not include these in your order.

"A Penny. . . ."

Of course, you know the rest of the saying, and doubtless have often quoted it. But have you ever seen an attractive program booklet with "A . . . for Your Thoughts" on the cover—the blank being filled in with a bright new penny? This was the device used by Mrs. Theron Chastain and her committee for the booklet prepared for the school of missions held in the autumn in the Broadway Baptist Church, Paterson, N. J. Cut to represent a thick volume, the booklet has an attractive green cover which makes an excellent background for the penny. The inside title page continued the message of the cover in bold type: "They will be worth more after you have attended. . . ."

Turning the page was the heading, "The School of Missions," followed by details of the five evening sessions.

News FROM THE WORLD OF MISSIONS

Forward Look at Midyear Meetings

Increase of 10.77 Per Cent in Unified Budget Receipts Over Same Period Last Year; Other Reports Encouraging; Vote National Radio Program

By JOHN C. SLEMP

Agencies of the American Baptist Convention in midyear session at Green Lake, Wis., November 29-December 5, 1953, reported a 10.77 per cent increase in Unified Budget receipts over the same period last year, an increase of 4.3 per cent in gifts to the World Fellowship Offering, and an encouraging response in the early stages of the Churches for New Frontiers campaign. These agencies approved a tentative Unified Budget of \$7,800,000 for 1954-1955, and voted to sponsor a national radio program, using the Laymen's Hour during the first year.

These were the central points of interest in this forward-looking series of meetings. Now for some of the details.

Increase in Receipts

Ralph M. Johnson, general director of the Council on Missionary Cooperation, announced an in-

crease of 10.77 per cent in Unified Budget receipts over the corresponding period last year. This was the fifth consecutive year in which an increase had been recorded at the midyear point, as follows: 1950-1951, 3.69 per cent; 1951-1952, 6.06 per cent; 1952-1953, 13.36 per cent; 1953-1954, 10.77 per cent.

Moneywise, receipts for the first six months this year were \$2,943,495, as compared with \$2,657,243, for the same period last year, an increase of \$286,252.

In addition, receipts for the World Fellowship Offering totaled \$198,678, as compared with \$190,484 for the first six months last year, an increase of 4.3 per cent. Last year the increase was 23 per cent over the previous year.

Recalling that it was at the midyear meetings three years previously that he had been asked to serve as general director, Dr. Johnson said: "There have been many moods



Roy I. Madsen points to map showing plans for increasing to ninety-eight the number of stations carrying the Laymen's Hour

since then, ranging all the way from surprise and bewilderment to the present mood of thanksgiving. This is the mood I hope will be permanent. Thank you for the privilege of serving in this position."

Though he was obviously pleased with this upward trend of denominational giving, Dr. Johnson sounded a note of urgency for even greater achievements. With reference to our missionary work around the world, he said: "We do not have unlimited time in which to give our witness. The time is now."

Churches for New Frontiers

At a joint session of the Council on Missionary Cooperation and the General Council, Theron Chastain, executive secretary of The American Baptist Home Mission Society, reported that in many areas Churches for New Frontiers is a growing idea. "There are all kinds of obstacles," he declared, "but the work is being done. Already many churches have reached their goals and are going beyond them. And the work is being done largely by volunteers, with the assistance of a small professional staff. Churches for New Frontiers is primarily a layman's enterprise."

McClean Work, counselor, then presented several campaign leaders, and these, in turn, made brief reports.

Russell S. Orr, of Illinois, told of one church, with a goal of \$3,200, that had raised \$7,225. Another, with a goal of \$661, had reported cash and pledges totaling \$1,800 and a mark-up of its goal to \$2,500.

Ezra G. Roth, of Wisconsin, where Baptists are relatively few, cited a church whose gifts and pledges had jumped successively from \$9,000 to \$11,000 to \$15,000 to \$20,000. The mood of many churches, he said, had changed from "Shall we participate in the campaign?" to "When shall we?"

Stanley B. Hazzard, of New York, reported one advance gift of \$25,000.

Ralph T. Andem, of Michigan, told of one association composed

of ten churches, seven of which were engaged in building campaigns of their own. Yet these seven churches agreed to tithe their building funds, thus remembering the needs of others as well as their own.

Tentative Budget

H. R. Bowler, reporting for the finance committee, presented the tentative Unified Budget for 1954-1955, totaling \$7,800,000, as compared with \$7,400,000 for the current year.

Of this total, anticipated undesignated gifts total \$5,824,107; designated, \$1,225,893; special offerings, \$750,000.

Final action on this tentative budget, approved at Green Lake, will be taken at the annual meeting of the American Baptist Convention in Minneapolis.

National Radio Program

Breaking new ground, the Council on Missionary Cooperation voted, on recommendation of the national radio-television committee, "(1) That the American Baptist Convention sponsor a national radio program. (2) That for the present the Layman's Hour be this program, and that the convention, through its radio-television committee, assume production and financial responsibility."

The Laymen's Hour, sponsored by Baptist laymen of Southern California, is now in its seventh year and is currently heard over fifty-one stations. Roy I. Madsen, head of the newly organized department of radio and television of the C.M.C., announced tentative plans for increasing this number to ninety-eight by May 1.

By action of the American Baptist Convention, the fifteen-member committee on radio and television, of which Richard Hoiland is chairman, operates under the C.M.C., with a current budget of \$25,000. Its tentative budget for next year is \$61,700.

Important Addresses

Heard at one of the sessions was a thoughtful devotional address by C. Emanuel Carlson, newly elected executive secretary of the Baptist Joint Committee on Public Affairs, successor to Joseph M. Dawson.

Speaking on faith as it is described in Hebrews 11, Dr. Carlson challenged his hearers to an adventurous faith—a faith that does things. "We make plans that involve a nickel a day out of our incomes," he said, ironically, "and have the audacity to call it faith. We read about the increase in church membership in the United States. I wish I could believe that our country is increasing its faith in God."

At the closing session, Joseph H. Heartberg, secretary of The American Baptist Home Mission Society's department of town and country, and of Christian ministry to service personnel, moved his hearers deeply as he told of the moral and spiritual needs of men and women in the nation's armed forces, and of the meager, inadequate efforts we are making toward meeting those needs, both at home and abroad.

YOUR CHURCH— and its fund-raising potential



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A. C. Amsler, chairman of the building committee, Seminary President George A. Long, and Vice President James T. Vorhis lay the cornerstone for one of the buildings already under construction on the new campus of the Pittsburgh-Xenia Seminary in Pittsburgh.



CORNERSTONES FOLLOW CAMPAIGNS

Before cornerstones can be laid, money must be raised. Usually, this involves a successful fund-raising campaign.

Such was the case with Pittsburgh-Xenia Seminary, which trains the future leaders of the United Presbyterian Church. This 159-year-old institution faced the problems of inadequate classroom facilities and overcrowded dormitories. It initiated a bold relocation plan, involving an

extensive building program with an immediate objective of \$1,000,000.

Under the professional direction of Ketchum, Inc., more than 1,400 dedicated lay solicitors in churches across the country surpassed this goal five days ahead of schedule. By the end of 1953, the fund had grown to \$1,260,000. (Ultimately, the Seminary will need \$1,750,000 to complete the project.)

In an official church publication,

General Chairman Samuel A. Fulton wrote: "The Committee had been hard at work under the able direction of Ketchum, Inc., and we wish to pay tribute to the assigned members of its organization for their valuable leadership and planning, without which we would not have accomplished this work in such a short time."

Ministers and lay leaders are cordially invited to consult us about fund-raising plans without obligation.

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Dayton Church Plans Conference for Youth

'Careers in Christian Service'
Is the Theme for Study
At Two-Day Meeting

By JOSEPH D. BAN

"Careers in Christian Service" is the subject of investigation for a conference at the First Baptist Church, Dayton, Ohio, February 13-14. High-school juniors and seniors have a unique opportunity to gain an understanding of the many and varied challenges in the field of church vocations.

Ronald V. Wells, of the Board of Education and Publication of the American Baptist Convention, will be one of the resource leaders. He and others, such as Wilfred T. Packer, director of Christian education for the Ohio Baptist Convention, will seek to confront outstanding Christian youth with the challenge of lifework in the service of the church. Platform addresses, panel discussions, question periods, interest conferences, and personal counseling will complete the program.

The First Baptist Church, of which Charles Lyon Seasholes and Joseph D. Ban are ministers, is the host church. The two-day sessions are the first in a series planned for every two years.

An attractive printed brochure states the purpose of the conference: "Careers in Christian service challenge every young person capable of creative leadership." The conference "explores the many and varied opportunities for life service through religious professions. It enlists the concern of young persons capable of church leadership but not yet committed to a career in church vocations."

In addition to the resource persons for youth in missions, Christian education, institutional chaplaincies, the pastoral ministry, and other fields, there will be a special section for adults in the counseling of youth in relation to church careers.

The conference has the support of the department of Christian education of the Ohio Baptist Convention and the Ohio Baptist Youth Fellowship.

February, 1954

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First Baptist Church Builds Chapel, Japan

Mr. and Mrs. Roger T. Moss Make Designated Gift of \$3,500 for Building

By WALLACE FORGEY

The First Baptist Church, Melrose, Mass., has completed a chapel in Japan that is to be known as the Moss Memorial Church. It is located at Kawasaki, about half-way between Tokyo and Yokohama. Already it is the center of a growing Christian work, with a thriving Sunday school.

While the Melrose church was in the midst of its own campaign to



raise funds to build a new wing (completed and dedicated on September 14, 1952) to the present structure, the American Baptist Convention made an appeal for a special fund—The Japan Opportunity Offering. Dr. William A. Axling visited the Melrose church and made a strong appeal for funds for a chapel. So, as a part of this offering, the church received a designated gift of \$3,500 from Mr. and Mrs. Roger T. Moss, of Melrose, for the construction of a chapel, to be dedicated to the memory of Dr. and Mrs. Charles Henry Moss and Dr. and Mrs. Leslie Bates Moss.

Dr. and Mrs. Charles Henry Moss were the parents of Roger T. Moss. Dr. Moss was for many years the honored and beloved pastor of the First Baptist Church, Malden. He was a missionary-minded pastor,

and Japan was the object of his prayers and giving.

Dr. Leslie Bates Moss, brother of Roger T. Moss, was also a minister of the gospel, who spent the last several years with Church World Service, quite literally sacrificing his health and finally his life in this constructive Christian effort in a desperately needy world.

It is fitting therefore that the chapel should display a plaque which will read as follows:

*THIS CHAPEL
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Mr. and Mrs. Roger T. Moss
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The picture, which shows the kindergarten of the Moss Memorial Church, reveals the possibilities of Christian work in Japan. Few, if any, of the churches in Melrose can match this kindergarten in attendance. The people are hungry for what the Christian gospel gives.

There is so much destruction in the world that it is good to read a story of construction and helpfulness to a people who are seeking to rebuild their country, to take their proper place in the family of nations, and to find a way of life which will lead them into the way of peace and happiness and power. It is good that they should be our friends.

This chapel is but one example of the missionary spirit and work of the Melrose church, which gives over \$10,000 a year to missionary work at home and abroad.



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Canadian Baptist Foreign Mission Board
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'A Great Open Door' At Osaka-fu, Japan

New Evangelistic Center Opened
at Yamashita Has Made an
Excellent Beginning

By ED BOLLINGER

Fifty persons signed decision cards during a tent evangelistic campaign held recently in Yamashita, where our new evangelistic center was nearing completion. Among these a few definitely had come to know what it means to trust Christ as Savior. Others, with open minds and hearts, will need more instruction and counsel as they continue trying to understand the meaning of the gospel.

At a service held in our new building—a service held by candlelight, because the electricity had not yet been connected—forty persons were there to hear the gospel. Everyone was deeply interested, and we are earnestly expecting more decisions soon.

Indeed, there seems to be just now a great open door to evangelistic opportunity, such as we have not sensed in many months. We feel that the Spirit of God is at work. It must be understood, however, that the task is not easy. When it comes to making a definite decision for Christ, and to making open confession of Christ in baptism, the Japanese do not find it easy. They face many problems—problems of home and family, problems of tradition and custom—and so the work of Christian evangelism is painfully slow.

In the fall, when the rice fields are ready for harvest, the countryside at Yamashita is beautiful. But the most beautiful fields there or elsewhere in Japan are the fields "white unto harvest"—the harvest of lives wholly committed to Christ. To the end that that harvest may be abundant, we need your prayers. Let us pray that we may be worthy of our calling and of our opportunity. Japanese young people are making momentous decisions today. Let us work together and pray that they make them in the light of the gospel of Christ.

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Annual Convention at Suriapet Reveals a Deep Interest Among the Telugus

By ANNE J. HANSEN

The theme of the thirty-third annual meeting of the South India Woman's Telugu Baptist Convention, held at Suriapet, Deccan, last October, was indicative of the year's work. "The Victorious Life" was the theme, and the year had been one of victory in the convention's activities.

During the year, little earthen Love Gift banks had been given to hundreds of village women. As a result, the offering at Suriapet was Rs. 2,300 (about \$450), which will be used toward the support of two Bible women and a nurse, to help with the upkeep of the Christian center at Bezwada, and to meet other convention expenses—printing, publicity, and the like.

In addition, there was a special offering of Rs. 2,000 (about \$400) for the work at Bezwada.

In view of the famine conditions in South India, these offerings were joyously received. The women had reached their goals, and they immediately set them higher for next year.

Ethel Samuel, who presided admirably at the sessions, was re-elected president.

Mrs. Maurice Blanshard, honorary vice-president, aided graciously on the sidelines. It was evident that she had worked hard for the success of the meeting. Under her direction the Bible women from the seminary at Ramapatnam presented a lovely drama on the Christian home. It was highly inspirational and helpful to the village women.

L. Neismith, guest preacher for the convention, brought three inspirational messages based on the general theme, and the Scripture text: "Be filled with the spirit" (Eph. 5: 18). All who attended the various sessions went away feeling that they had indeed been filled with the Spirit, and that they were better able to live the victorious life.

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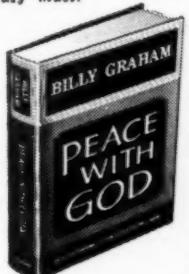
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